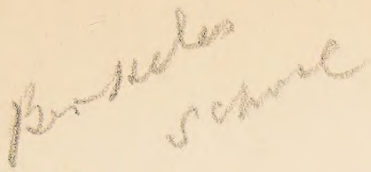
Pacific School of
Religion
Berkeley, Calif.



Digitized by the Internet Archive
in 2026

https://archive.org/details/heraldsofliberal0000samu

HERALDS OF A LIBERAL FAITH

The Pioneers

Charles W. Wendte

HERALDS OF A LIBERAL FAITH

EDITED WITH AN INTRODUCTION BY

SAMUEL A. ELIOT

II

The Pioneers

GRADUATE THEOLOGICAL UNION
LIBRARY
1962

BOSTON
AMERICAN UNITARIAN ASSOCIATION
1910

Pacific School of Religion
Berkeley, Calif.

BX
9867
H47
1910
v.2

M577
E846
v.2

PREFACE

It is impossible to fix a definite date for the beginning of the Unitarian movement in America. The movement was a gradual evolution. The spirit of the age, the freedom of the Congregational order in church government, the principles of American democracy, all joined to make inevitable a movement toward a free and rational expression of religion. The times conspired with the minds of the Unitarian pioneers. The leaders of the liberal movement simply made articulate the thoughts that were latent in many hearts. They interpreted the convictions and hopes of their fellow-citizens. The movement was the logical development of Puritan idealism, and was nourished by the initiative and decision of the men whose careers are described in this book. The times produced the individual leaders, and then the individual leaders shaped the times.

There are, however, four dates in the first quarter of the nineteenth century which can at least be taken as landmarks in the development of an organized Unitarianism in America. The first is 1805, when Henry Ware, an avowed Unitarian, was elected Hollis Professor of Divinity in Harvard College. This appointment was the clear indication that the influence of the oldest and largest of American colleges was to be counted on the side of intellectual and religious liberty. It was the manifestation of the growing strength of the liberal party, and became therefore the starting point of the controversy which ultimately divided the Congregational churches of New England.

The second is May 5, 1819, when William Ellery Channing preached a sermon at Baltimore, at the ordination of Jared Sparks, which was the first positive declaration of the Unitarian position,—a vital assertion of rational Christianity, weighty with argument, keen in spiritual insight, and warm with prophetic glow.

The third was 1821, when the fertile mind and courageous industry of David Reed provided in the *Christian Register* a channel for the declaration and diffusion of liberal principles,—a weekly periodical which has brought enlightenment and inspiration to three generations of readers.

The fourth was May 25, 1825, when the American Unitarian Association was founded by the patient zeal of Ezra Stiles Gannett, James Walker, Henry Ware, Jr., and their friends. The purpose of this Association was in no sense sectarian, but simply to diffuse the knowledge and promote the interests of pure Christianity. Nevertheless, the Association was and still is the expression of the fundamental unity of the free churches allied to the Unitarian movement and their working missionary agency.

This volume contains biographical sketches of ninety-eight of the ministers who were conspicuous in the early days of the Unitarian movement, under whose leadership it took shape and form. These pioneers were almost all born in the last half of the eighteenth century, and their period of activity was, for the most part, between 1800 and 1850. The preceding volume commemorates the New England ministers whose thought and work made possible the freedom won by their successors, and who are described with sufficient accuracy as the prophets of liberalism. The succeeding volume brings the record down to 1900, and il-

lustrates the broadening and deepening of the Unitarian movement during the last half of the nineteenth century.

A description of the purpose and plan of the three volumes, and an acknowledgment of the indebtedness of the editor to the famous "Annals of the American Pulpit" prepared by Dr. William B. Sprague, and to the co-operation of many friends, will be found in the preface to the first volume. An index covering all three books is also contained in Volume I.

Samuel A. Eliot.

CONTENTS

PAGE

James Freeman, 1759–1835 1
Samuel Cary
Francis William Pitt Greenwood

Aaron Bancroft, 1755–1839 20

Noah Worcester, 1758–1837 31
Thomas Worcester

Henry Ware, 1764–1845 40
Joseph Richardson

Abiel Abbot (of Coventry), 1765–1859 50
Jacob Abbot
Daniel Little, Jr.
Samuel Abbot Smith

John Sherman, 1772–1828 59

Nathaniel Thayer, 1769–1840 64
Isaac Allen
Lemuel Capen
Peter Osgood

James Kendall, 1769–1859 71
George Sumner Ball
Ezra Shaw Goodwin

John Thornton Kirkland, 1770–1840 75
Samuel Cooper Thacher
Alexander Young

Samuel Willard, 1776–1859 90
John Fessenden
Daniel Bigelow Parkhurst
James Blodgett
Edgar Buckingham

William Frothingham, 1777–1852 95
William Mason
Cazneau Palfrey

Ichabod Nichols, 1784–1859 100
John Taylor Gilman Nichols

CONTENTS

PAGE

Joseph Tuckerman, 1778–1840 103
Andrew Bigelow
Warren Burton
Samuel Breck Cruft
Oliver Capen Everett
Frederick Tarrall Gray
John Turner Sargent
William George Scandlin
Daniel Waldo Stevens
William Phillips Tilden
Robert Cassie Waterston
Horatio Wood

William Ellery Channing, 1780–1842 118

Joseph Stevens Buckminster, 1784–1812 134
Edward Everett
John Gorham Palfrey

James Thompson, 1780–1854 154

Jaazaniah Crosby, 1780–1864 156

Nathan Parker, 1782–1833 159

Hosea Hildreth, 1782–1835 164
Reuben Holcomb

Luther Willson, 1783–1864 168

Samuel Ripley, 1783–1847 172
George Frederick Simmons
Seth Alden

John Bartlett, 1784–1849 179
Benjamin Huntoon

John Pierpont, 1785–1866 185
David Fosdick
William Silsbee
Caleb Stetson

Andrews Norton, 1786–1853 193

David Damon, 1787–1843 199

Jared Sparks, 1789–1866 203

Alvan Lamson, 1792–1864 206

CONTENTS

PAGE

David Reed, 1790–1870 210

Joseph Allen, 1790–1873 212
Trowbridge Brigham Forbush

Charles Robinson, 1793–1862 215
George Wadsworth Wells
Charles Brace Ferry
Rushton Dashwood Burr

James Walker, 1794–1874 218

Henry Ware, Jr., 1794–1843 223
Ralph Waldo Emerson

Samuel Barrett, 1795–1866 239
Thomas Beede

Bernard Whitman, 1796–1834 242
Jason Whitman

William Ware, 1797–1852 250

George Goldthwait Ingersoll, 1796–1863 259
Oliver William Bourn Peabody

William Bourn Oliver Peabody, 1799–1847 263
Bezaleel Howard

Theodore Clapp, 1792–1866 272

Samuel Gilman, 1791–1858 274
Anthony Forster
Charles James Bowen
Rufus Putnam Cutler
Edwin Clarence Llewellyn Browne

Charles Theodore Christian Follen, 1796–1840 281

William Hunt White, 1798–1853 292
Edmond Foster

Adin Ballou, 1803–1890 297

Sylvester Judd, 1813–1853 301

HERALDS OF A LIBERAL FAITH

The Pioneers

JAMES FREEMAN

1759–1835

Dr. Freeman is noteworthy as the first avowed preacher of Unitarianism in the United States. He is remembered by the people of Boston as one who for fifty years was identified with all the best interests of that community. His writings occupy an important place in the literature of the country, both for justness of thought and purity of expression.

The first ancestor of Dr. Freeman who came to this country was Samuel Freeman, who was proprietor of the eighth part of Watertown, Mass., a town settled in 1630. His son Samuel went to Eastham, on Cape Cod, with his father-in-law, Thomas Prince, governor of Plymouth. He inherited his father-in-law's estate in Eastham, and the family remained on Cape Cod till Constant Freeman removed to Charlestown, Mass., about 1755. James Freeman was born in Charlestown, April 22, 1759. But, his father moving to Boston soon after, he was sent to the public Latin School in that city, then under the care of Master Lovell, a famous teacher in his day.

James Freeman entered Harvard College in 1773, and graduated in 1777, at the age of eighteen. The Revolution dispersed the college, and interrupted for a time his studies; but he must have laid the foundation of scholarship, for in after years he was an excellent Latin scholar, a good mathematician, and read with ease the French, Italian, Spanish, and Portuguese languages. It was his custom to spend an hour after dinner with his slate and pencil, working out some mathematical problem. With the writings of Cicero, Tacitus, Lucretius, and other Latin authors he was thoroughly acquainted. Though he always spoke lightly of his own learning, he was far more of a scholar than many men of greater pretensions.

After leaving college, Mr. Freeman went to Cape Cod, to visit his relatives there, and, as he strongly sympathized with the Revolutionary movement, he engaged in instructing a company of men who were about to join the Colonial troops. In 1780 he sailed to Quebec in a small vessel, bearing a cartel, with his sister, to place her with her father, who was then in that city. On his passage he was captured by a privateer, and was detained at Quebec after his arrival in a prison-ship and as a prisoner on parole. He did not leave Quebec till June, 1782, when he sailed again for Boston, arriving there about the 1st of August. Being a candidate for the ministry, he preached in several places, and was invited in September to officiate as reader at the King's Chapel in Boston for a term of six months.

The King's Chapel was founded in 1686, and a wooden edifice for public worship was built in 1690. It was the first Episcopal church in New England. The present stone building, which is still one of the finest specimens of church architecture in New England, was built in 1749. Dr. Caner, the rector of the church,

had espoused the British cause, and he accompanied the British troops when they evacuated Boston in 1776. The few proprietors of King's Chapel who remained in Boston lent their building to the congregation of the Old South Church, whose house of worship had been used by the British army as a riding school. The two societies occupied the building alternately, each with its own forms and its own minister,—one in the morning and the other in the afternoon. Under these circumstances Mr. Freeman began his services as a reader.

Mr. Freeman's letters to his father in Quebec show his opinions and feelings at this time.

December 24, 1782. . . . "I suppose, long before this reaches you, you will be made acquainted with my situation at the Chapel. I am now confirmed in the opinion that I shall obtain the settlement for life. The church increases every day, and I am happy to find that my friends are still very partial. I trust you believe that, by entering into this line, I have imbibed no High Church notions. I have fortunately no temptations to be bigoted, for the proprietors of the Chapel are very liberal in their notions. They allow me to make several alterations in the service, which liberty I frequently use. We can scarcely be called of the Church of England, for we disclaim the authority of that country in ecclesiastical as well as in civil matters. . . . I forgot to mention in my former letter the sum I receive for preaching. For the first six months I am to be paid fifty pounds sterling. This is not much, but, when I engaged, the church was small, consisting only of about forty families. It has already increased to nearly eighty. So that I imagine that at the end of the six months, when I shall enter into new terms, the salary will be increased to two hundred and fifty or three hundred pounds lawful money per

annum. I wish for no more. Indeed, if at any period of life I knew what contentment was, it is at the present."

In the course of the year or two following his settlement Mr. Freeman's opinions on the subject of the Trinity were so far modified by his studies and reflections that he proposed to his church to alter the Liturgy in the places where that doctrine appears. An English Unitarian minister, Mr. Hazlitt, was at that time residing in Boston, and his intercourse with Mr. Freeman may have contributed to this change of sentiment; but only as an occasion, for this change of view lay in the direction of the tendencies of Mr. Freeman's mind and of the tendency of thought in the community, as appears from the ease with which Unitarianism spread in Boston. Mr. Hazlitt was the father of William Hazlitt, the essayist. The latter was born in Boston, and Dr. Freeman used to speak of him as a curly-headed, bright-eyed boy.

Dr. Greenwood, in his sermon preached after the funeral of Dr. Freeman, thus speaks of the way in which this change of the Liturgy was effected. He says that Mr. Freeman first "communicated his difficulties to those of his friends with whom he was most intimate. He would come into their houses, and say: 'Much as I love you, I must leave you. I cannot conscientiously any longer perform the service of the church as it now stands.' But at length it was said to him, 'Why not state your difficulties, and the grounds of them, publicly to your whole people, that they may be able to judge of the case, and determine whether it is such as to require a separation between you and them or not?' The suggestion was adopted. He preached a series of sermons in which he plainly stated his dissatisfaction with the Trinitarian portions of the Liturgy, went fully into an examination of the doctrine

of the Trinity, and gave his reasons for rejecting it. He has himself assured me that, when he delivered these sermons, he was under a strong impression that they were the last he should ever pronounce from this pulpit. . . . But he was heard patiently, attentively, kindly. The greater part of his hearers responded to his sentiments, and resolved to alter their Liturgy, and retain their pastor."

Alterations were accordingly made in general conformity with those of the amended Liturgy of Dr. Samuel Clarke; and on the 19th of June, 1785, the proprietors voted, by a majority of three-fourths, to adopt those alterations.* In a letter to his father, dated the 1st of June, he says, after describing the changes which had been made in the Liturgy: "In two or three weeks the church will finally pass the vote whether they will adopt the alterations or not. I flatter myself the decision will be favorable; for out of about ninety families, of which the congregation consists, fifteen only are opposed to the reformation. Should the vote pass in the negative, I shall be under the necessity of resigning my living." He adds, however, that in this case he has no fear but that he shall find employment elsewhere. "Thus," says Mr. Greenwood, "the first Episcopal church in New England became the first Unitarian church in the New World."

The next thing to be considered was the mode of ordination to be received by Mr. Freeman, who was as yet only a reader. In a letter to his father, dated October 31, 1786, he describes an application made to Bishop Seabury, of Connecticut, and Bishop Provost,

* "Before this vote was taken, the proprietors had taken measures to ascertain who properly belonged to the church as pew-holders and what pews had been forfeited by the absence of their former owners, according to the letter of their deeds. And, that no ground of complaint should exist, the proprietors engaged to pay for every vacated pew, though legally forfeited, the sum of sixteen pounds to its former owner."—*Greenwood's History of King's Chapel.*

of New York, for ordination, from which the following extracts are taken, which illustrate both the opinions of the time and the cool self-possessed character of Mr. Freeman:—

"My visit to Bishop Seabury terminated as I expected. Before I waited upon him, he gave out that he never would ordain me, but it was necessary to ask the question. He being in Boston last March, a committee of our church waited upon him, and requested him to ordain me without insisting upon any other conditions than a declaration of faith in the Holy Scriptures. He replied that, as the case was unusual, it was necessary that he should consult his presbyters,—the Episcopal clergy in Connecticut. Accordingly, about the beginning of June I rode to Stratford, where a convention was holding, carrying with me several letters of recommendation. I waited upon the bishop's presbyters, and delivered my letters. They professed themselves satisfied with the testimonials which they contained of my moral character, etc., but added that they could not recommend me to the bishop for ordination upon the terms proposed by my church. For a man to subscribe the Scriptures, they said, was nothing; for it could never be determined from that what his creed was. Heretics professed to believe them not less than the orthodox, and made use of them in support of their peculiar opinions. If I could subscribe such a declaration as that I could conscientiously read the whole of the Book of Common Prayer, they would cheerfully recommend me. I answered that I could not conscientiously subscribe a declaration of that kind. 'Why not?' 'Because there are some parts of the Book of Common Prayer which I do not approve.' 'What parts?' 'The prayers to the Son and the Holy Spirit.' 'You do not, then, believe the doctrine of the Trinity?' 'No.' 'This appears to us

very strange. We can think of no texts which countenance your opinion. We should be glad to hear you mention some.' 'It would ill become, gentlemen, to dispute with persons of your learning and abilities. But, if you will give me leave, I will repeat two passages which appear to me decisive: "There is one God and one Mediator between God and man, the man Christ Jesus." "There is but one God, the Father, and one Lord Jesus Christ." In both these passages Jesus Christ is plainly distinguished from God, and in the last that God is expressly declared to be the Father.' To this they made no other reply than an 'Ah!' which echoed round the room. 'But are not all the attributes of the Father,' said one, 'attributed to the Son in the Scriptures? Is not Omnipotence, for instance?' 'It is true,' I answered, 'that our Saviour says of himself, "All power is given unto me, in heaven and earth." You will please to observe here that the power is said to be given. It is a derived power. It is not self-existent and unoriginated, like that of the Father.' 'But is not the Son omniscient? Does he not know the hearts of men?' 'Yes, he knows them by virtue of that intelligence which he derives from the Father. But by a like communication did Peter know the hearts of Ananias and Sapphira.' After some more conversation of the same kind, they told me that it could not possibly be that the Christian world should have been idolaters for seventeen hundred years, as they must be according to my opinions. In answer to this I said that, whether they had been idolaters or not, I would not determine, but that it was full as probable that they should be idolaters for seventeen hundred years as that they should be Roman Catholics for twelve hundred. They then proceeded to find fault with some part of the new Liturgy. 'We observe that you have converted the absolution into a prayer. Do you mean by

that to deny the power of the priesthood to absolve the people, and that God has committed to it the power of remitting sins?' 'I meant neither to deny nor to affirm it. The absolution appeared exceptionable to some persons, for which reason it was changed into a prayer, which could be exceptionable to nobody.' 'But you must be sensible, Mr. Freeman, that Christ instituted an order of priesthood, and that to them he committed the power of absolving sins. Whosesoever sins ye remit they are remitted unto him, and whosesoever sins ye retain they are retained.' To this I made no other reply than a return of their own emphatic Ah! Upon the whole, finding me an incorrigible heretic, they dismissed me without granting my request. They treated me, however, with great candor and politeness, begging me to go home to read, to alter my opinions, and then to return and receive that ordination which they wished to procure me from their bishop. I left them, and proceeded to New York. When there, I waited on Mr. Provost, rector of the Episcopal church, who is elected to go to England to be consecrated a bishop. I found him a liberal man, and that he approved of the alterations which had been made at the Chapel. Of him I hope to obtain ordination, which I am convinced he will cheerfully confer, unless prevented by the bigotry of some of his clergy. The Episcopal ministers in New York and in the Southern States are not such High Churchmen as those in Connecticut. The latter approach very near to Roman Catholics, or at least equal Bishop Laud and his followers. Should Provost refuse to ordain me, I shall then endeavor to effect a plan which I have long had in my head, which is to be ordained by the Congregational ministers of the town or to preach and administer the ordinances without any ordination whatever. The last scheme I most

approve; for I am fully convinced that he who has devoted his time to the study of divinity, and can find a congregation who are willing to hear him, is, to all intents, a minister of the gospel; and that, though imposition of hands, either of bishops or presbyters, be necessary to constitute him priest in the eye of the law in some countries, yet that in the eye of Heaven he has not less of the indelible character than a bishop or a patriarch."

As might have been foreseen, it was found impossible to procure Episcopal ordination; and Mr. Freeman and his church finally determined on a method differing from both of those suggested in his letter. He was neither ordained by the Congregational ministers of Boston nor yet did he omit all ceremony of induction, but was ordained by the church itself by a solemn service at the time of evening prayer, November 18, 1787. The wardens entered the desk after the usual evening service, and the senior warden made a short address, showing the reasons of the present procedure. The first ordaining prayer was read, then the ordaining vote, to which the members gave assent rising, by which they chose Mr. Freeman to be their "Rector, Minister, Priest, Pastor, and Ruling Elder." Other services followed, among which was the presenting a Bible to the rector, enjoining on him "a due observance of all the precepts contained therein."

On the 17th of July, 1788, Mr. Freeman was married to Martha (Curtis), the widow of Samuel Clarke, merchant of Boston. They had no children, though Mrs. Freeman had one son by her first marriage. She died on the 24th of July, 1841, aged eighty-six years.

From the time that Mr. Freeman was thus set apart to his office he sustained the various duties of the min-

istry till 1809, when the Rev. Samuel Cary* was, at his request, associated with him as colleague, after whose death, in 1815, he again served alone till 1824, when the Rev. F. W. P. Greenwood † was inducted as colleague. In 1811 he was honored with the degree of Doctor of Divinity from Harvard College. In 1826 his health had so far given way that he was obliged to

* Samuel Cary, a son of the Rev. Thomas Cary, was born in Newburyport, Mass., on the 24th of November, 1785, and graduated at Harvard College in 1804. He studied divinity at Cambridge for three years, and was invited to preach on probation in King's Chapel, Boston, in November, 1808. In due time he received a call to become associated with Dr. Freeman as junior pastor, and was ordained on the 1st of January, 1809, Mr. Cary himself preaching the sermon and Dr. Freeman delivering the charge.

Mr. Cary proved highly acceptable to his congregation, and for six years labored among them up to the full measure of his ability. In March, 1815, he developed pulmonary trouble, and in the month of July found himself inadequate to his regular services. He left Boston for Europe in the month of September. His passage was remarkably expeditious, but the weather was unfavorable to an invalid. He died at Royston, October 23, 1815.

Mr. Cary just before his death expressed a wish that his remains might be taken to London, and that the service at his funeral might be performed by the Rev. Thomas Belsham, the officiating minister of Essex Street Chapel. This request was complied with; and a part of Mr. Belsham's sermon, delivered that Sunday after his decease, appeared in the (London) *Monthly Repository*. A sermon on the occasion of his death by the Rev. Dr. Freeman and part of a sermon

† Francis William Pitt Greenwood (1797–1843) was born in Boston, February 5, 1797, and was the son of Dr. William Pitt Greenwood, a dentist by profession, a worthy man and a good citizen. The mother of Francis (Mary Langdon) was an admirable woman, not only distinguished for the virtues of the good wife and mother, but possessing literary taste and talent. To those who knew her it was no mystery where her son obtained his style of writing, so full of indescribable grace.

Francis was fitted for college at the Latin School in Boston, and entered Harvard when but thirteen and a half years old. His rank as a scholar was among the first third, which in a class of sixty, all but

give up his duties to Mr. Greenwood, and retire to a country residence near Boston. Here he lived nine years, surrounded by the affection of young and old, and, though suffering from painful disease, always cheerful, and at length expired November 14, 1835, in the seventy-seventh year of his age and the fifty-fourth of his ministry.

Dr. Freeman was a member of the first School Committee ever chosen by the people of Boston, which was elected in 1792, the schools before that time being under the charge of the selectmen of the town. He was for

by the Rev. Henry Colman, in which his character was feelingly portrayed, were printed. His congregation ordered a monument to be erected over his remains, and an epitaph in Latin was inscribed upon it from the pen of his classmate, Professor Andrews Norton.

Mr. Cary was married on the 26th of September, 1811, to Mary Ann, daughter of John Atkinson, of New York. Mrs. Cary was married on the 12th of October, 1826, to Colonel Joseph May, of Boston, and died on the 27th of January, 1839.

The following are Mr. Cary's publications:—

A Discourse before the Merrimac Humane Society, 1806; A Discourse at his own Ordination, 1809; A Discourse delivered on the Day of National Fast, 1813; Review of English's "Grounds of Christianity Examined," 1813; A Discourse before the Ancient and Honorable Artillery Company, 1814; A Discourse on the Ignorance of the True Meaning of the Scriptures and the Causes of it, 1814; A Sermon on the Death of Madam Susan Bulfinch, 1815.

---

one older than himself, was not discreditable. But his peculiar gifts of mind were not those best calculated to secure rank in colleges. Purity, refinement, love of the beautiful, with a slight tinge of melancholy, were his characteristics. He sang sweetly, and his talents were often called into play at social gatherings. He graduated in 1814, and during the next three years pursued his studies in theology at Cambridge under the direction of the elder Dr. Ware.

He received approbation to preach in 1817. When he appeared in the pulpit, the impression he made upon the public mind was immediate and highly favorable. His purity of sentiment, his correctness of taste, his facility of diction, were set forth with gracefulness of elocution and melody of voice. The substance of his discourses was

many years on this committee, and was one of those by whose labors the public school system of Boston was successfully developed. He was one of the founders of the Massachusetts Historical Society, and during a long period one of its most active collaborators, contributing many valuable papers to its collections. He was a member of the American Academy of Arts and Sciences. He printed no controversial sermons, and seldom preached them. His style was sententious and idiomatic, and has often been spoken of as a model of pure English. Though there is no trace of ambitious thought or expression in his writings, their tone and spirit are wise and healthy.

Although Dr. Freeman was the first who, in this country, openly preached Unitarianism under that name, he never claimed the credit of that movement, but referred to Dr. Mayhew and others as having preached the same doctrine. Yet, as he was the first to avow and defend the doctrine by its distinct name, he may no doubt be considered as its first preacher.

worthy of the manner. They were marked by clearness of view, beauty of illustration, and soundness of judgment. They were not often on controverted topics. It was the tender and emotional part of religion that his mind found most congenial and which he oftenest presented to his hearers.

On the 21st of October, 1818, he was ordained minister of the New South Church in Boston as successor to the Rev. Samuel C. Thacher. This position he relinquished in December, 1820, on account of a serious pulmonary attack. He went to Europe with a view to a lengthened stay, if necessary, but returned in 1821, and resorted to Baltimore. Here, by judicious care, he found himself so far recovered as to be able to preach occasionally in the Unitarian church, then under the charge of his friend Jared Sparks; and, after Mr. Sparks had resigned his charge, he occupied his place for some time as a stated supply. He wrote frequently for the *Unitarian Miscellany*, and for nearly two years was its editor. On the 18th of May, 1824, he was married to Maria Goodwin, daughter of a physician in Baltimore. Five children were born to them.

This fact necessarily brought him into relations with other advocates of these opinions, and he corresponded with Priestley and Belsham, and especially Theophilus Lindsey, whose character he much esteemed. He also had sympathy from Chauncy, Belknap, and others older than himself, and among his contemporaries from men like Bentley, Clarke, Eliot, Kirkland. And, as he loved to "keep his friendships in repair," he was surrounded in after years by multitudes of younger friends and disciples.

The leading traits in Dr. Freeman's character, which immediately impressed all who saw him, were benevolence, justice, and a Franklin-like sagacity. He could endure to see no kind of oppression, and was always ready to take sides with any whom he thought overborne. He was punctilious in keeping all engagements, and his honesty descended into the smallest particulars.

He was a great lover of truth, but his regard for the feelings of others kept him from harshness. To a young friend, whom he thought in danger of carrying

Mr. Greenwood's health was so much invigorated as to permit his return to Boston in 1824. He soon received an offer of settlement at King's Chapel, the church where his parents attended. His former society also desired to renew the connection; but he decided in favor of the church of his childhood, and was duly installed August 29, 1824, as colleague of Dr. Freeman. Mr. Greenwood himself preached the sermon on the occasion, while the other services were performed by the senior pastor and the wardens of the church. Here for twenty-five years he discharged the duties of the Christian ministry devotedly and acceptably. His pulpit services were fervent, devotional, and of a high order of literary merit. The degree of Doctor of Divinity was conferred upon him by Harvard College in 1839.

Dr. Greenwood's love of the beautiful found gratification in collecting curious and tasteful objects of art. But more still the beautiful in nature had charms for him. He became an accomplished conchologist and botanist, and was one of the first to engage in forming a Society of Natural History in Boston.

independence too far, he said: "It is well to be candid, but you need not say everything which is in your mind. If a person, on being introduced to me, should say, 'Dr. Freeman, what a little, old, ugly, spindle-shanked gentleman you are!' he would no doubt say what was in his mind, but it would not be necessary, I think, for him to say it."

"Dr. Freeman was truly humble," wrote his successor, Dr. Greenwood, "but he was above all the arts of deception and double-dealing; and he could not be awed or moved in any way from self-respect and duty. He made all allowances for ignorance and prejudice and frailty, but arrogance he would not submit to and hypocrisy he could not abide. He possessed in a remarkable manner the virtue of contentment. You heard no complaints from him. He was abundantly satisfied with his lot. The serenity of his countenance was an index to the serenity of his soul. "I have enjoyed a great deal in this life," he used to say, "a great deal more than I deserve."

Another pulmonary attack in 1837 sent him to Cuba to avoid the rigors of a New England winter. On his return home he sympathized less than ever in the critical questionings and intellectual struggles of theologians. Devotion seemed to him the all in all of religion. The last sermon he preached was in May, 1842. It is the closing discourse of those comprised in the two volumes published in 1844,— a parting lesson of constancy, moderation, and calmness by one whose life was a beautiful example of the virtues he inculcated.

He died on the 2d of August, 1843, as quietly and uncomplainingly as he had lived. The funeral service was conducted in King's Chapel by Rev. Dr. Frothingham.

Samuel J. May said of him:—

"Dr. Greenwood was of about the medium stature, of a slender frame and having much of a consumptive appearance. He had a luminous poetic countenance, that was an index to the beautiful thoughts and tender and generous feelings of which his mind and heart were such a rich repository. He had fine powers of conversation; and, though never given to talking excessively, his simple, grace-

"He loved children, and loved to converse with and encourage them, and draw out their faculties and affections. His manners, always affable and kind, were never so completely lovely as in his intercourse with them. Naturally and insensibly did he instil moral principles and religious thoughts into their minds, and his good influence, being thus gentle, was permanent."

"The mind of Dr. Freeman was one of great originality. It arrived at its own conclusions and in its own way. You could not be long in his society without feeling that you were in the presence of one who observed and reflected for himself."

The Rev. Samuel J. May wrote of him:—

"It was a part of my education to respect Dr. Freeman, and his reverent aspect and manners deepened the impression. But, though I stood in awe of him, I loved 'to pluck his gown, to share the good man's smile,' which was one of the sweetest that ever illuminated a human countenance.

"Dr. Freeman was somewhat below the ordinary stature. He had a full, solid person, and a face in

ful, often witty, and always well adapted utterances made him a most agreeable companion. Nobody could ever grow weary in his company, and nobody could be in it long without gathering something that would be likely to remain among his cherished remembrances. His mind was not more sparkling than his heart was warm and sympathetic. The sight of misery was with him always the signal of exertion to relieve it. Not his more immediate friends only, but all who came within the circle of his influence, may be invoked to testify of his tenderness and generosity."

The following is a list of Dr. Greenwood's publications, exclusive of his contributions to periodicals: Eternity of God (originally a sermon), published at Liverpool and often republished; Memoir of the Rev. Samuel Cooper Thacher, prefixed to the volume of his Sermons, 1824; An Essay on the Lord's Supper, 1824; A Sermon at the Twenty-fifth Anniversary of the Boston Female Asylum, 1825; The Artillery Election Sermon, 1826; Remarks on a Popular Error respecting the Lord's Supper, tract of the American Unitarian Association, First Series,

which great benignity and high intelligence were beautifully blended. His manners were characterized by gentleness and scrupulous courtesy. He seemed desirous to make all about him pleased with themselves; and it was thought that sometimes his politeness to the fair sex led him to flatter them. But his benevolence was most conspicuous in his attention to the poor and the afflicted. Nothing that he could do or induce others to do to supply their wants or alleviate their sorrows was omitted. He had fine social qualities, which made him very attractive in private life, but he was little given to visiting, even in his own congregation, beyond a limited circle. He lived during the greater part of the year in the country, a few miles from Boston, formerly Dorchester, latterly in Newton, where he not only industriously prosecuted his studies, but indulged his great love of horticulture, and exercised his skill and taste in the production of fine fruits and beautiful flowers. This quiet, retired manner of life was not merely agreeable to him, but rendered necessary by a local disease, often very annoying, under

1826; A Sermon occasioned by the Death of Governor Gore, 1827; A Visit to Stonehenge; Letter to Dr. Kirkland on his Resignation of the Presidency of Harvard College, 1828; A Sermon at the Ordination of Warren Dutton as Minister of the Third Congregational Society in Cambridge, 1828; A Sermon at the Ordination of William Parsons Lunt as Pastor of the Second Congregational Society in the City of New York, 1828; Lives of the Apostles, 1828; On the New Testament conformed to Griesbach's Text, tract of the American Unitarian Association, No. 30, First Series, 1829; Psalms and Hymns, 1830 (in 1853 this had reached its fifty-seventh edition); Comprehensiveness of Charity, a sermon delivered at the ordination of the Rev. William Newell as Pastor of the First Parish in Cambridge, 1830; The Theology of the Cambridge Divinity School, tract of the American Unitarian Association, No. 32, First Series, 1830; The Christian and National Church, a sermon preached at the installation of the Rev. James W. Thompson over the Independent Congregational Church in Salem, 1832; A Sermon preached in King's Chapel on the Fast Day

which he suffered during the last twenty-five years of his life.

"Dr. Freeman for a while after his induction into the ministry sustained a somewhat isolated position, being excluded from ministerial intercourse with the Episcopalians, on the one hand, and not wholly instated among the Congregationalists, on the other. Erelong, however, he conciliated the confidence of the latter, and in due time secured the respect of all as a most conscientious and honorable man. He did not exchange pulpits often, for the reason, I suppose, that he did not like extempore prayer, and several of the neighboring ministers were embarrassed in the use of the Prayer Book, and by the order of services, which were very similar to those of the Episcopal Church. But I well remember that in 1807 or 1808, when the Old South Meeting-house was undergoing extensive repairs and alterations, Dr. Eckley, with his congregation, occupied King's Chapel on one part of several Sundays, and Dr. Freeman on the other, and between the two venerable men, I believe, a cordial friendship

appointed by the Governor of Massachusetts on Account of the Appearance of the Cholera in the United States, 1832; History of King's Chapel, 1833; Address before the Natural History Society, 1833; The Promise of Jesus to the Pure in Heart, tract of the American Unitarian Association, No. 93, First Series, 1835; A Sermon preached in King's Chapel the Sunday after the Funeral of the Rev. James Freeman, D.D., 1835; A Sermon preached at the Ordination of the Rev. John T. Sargent as Minister-at-Large in Boston, 1837; A Good Old Age, a sermon preached on the death of Joseph May, Esq., 1841; Sermons to Children, 1841; Sermons of Consolation, 1842. In 1844 a Selection from his Sermons was published, in two volumes, 12mo; and in 1846 his Miscellaneous Writings in one volume, 12mo. Three editions of the Chapel Liturgy were prepared by Dr. Greenwood; and he also edited the Rev. Henry Duncan's Philosophy of the Seasons, in four volumes, in 1839. The Classical Reader was compiled by him and Mr. George B. Emerson. His contributions to the *Christian Examiner*, *North American Review*, and other periodicals exceed one hundred.

always existed. He lived on the most intimate terms with Dr. Howard, of the West Church, and Dr. Eliot, of the New North, and was an esteemed member of the Boston Association before as well as after the division of that body caused by the controversy which commenced in 1815.

"In the delivery of his sermons he generally used but little gesture, and was not very animated. Still there was a quiet and often pathetic earnestness that did not fail to secure the attention of his auditors. On special occasions, particularly of affliction, he sometimes exhibited the deepest emotion. I well remember that the Sunday after the death of Dr. Eliot, in attempting to delineate the character of his friend, he was completely overcome, burst into tears, and was obliged to omit a part of his discourse.

"The most remarkable instance of this weakness (if weakness it must be called for a man to be unable to repress feelings that are the glory of our human nature) occurred at the celebration in King's Chapel of the downfall of Bonaparte in 1814. Dr. Channing preached on the occasion one of his great sermons. Dr. Freeman read selections which he made from the Scriptures, so appropriate that it seemed as if he had culled the history of the modern usurper from the pages of the Bible. When he came to the end, I well remember, he raised himself to his utmost height, stretched out his arms, as if in a majestic transport, his face perfectly radiant with emotion, and shouted at the top of his voice: 'Babylon the Great has fallen! Babylon the Great has fallen! Hallelujah! Praise ye the Lord!' and then burst into tears. The whole audience was carried away with the emotion. Many who were sitting sprang to their feet, and the loudest applause was hardly suppressed.

"Dr. Freeman was a man of great firmness and bold-

ness of character withal, and of transparent honesty. He abhorred shams of every sort. Perhaps this was the reason why he never cultivated oratory; for he was wont to speak of oratory as trick. It has often amazed me, knowing the tenderness and warmth of his heart and his highly emotional nature, to notice how over-calm was his pulpit manner. Yet I have known him often to break utterly down in the pulpit under the weight of emotions which he could not control. When I became old enough fully to understand and appreciate his sermons, although in general addressed to the sober judgment or cool moral sense of his hearers, they often held me enchained by their perfect truthfulness."

Dr. Freeman's publications consist of a Thanksgiving Sermon, 1784; A Description of Boston, published in the *Boston Magazine*, 1784; Remarks on Morse's American Universal Geography, 1793; A Sermon on the Death of Rev. John Eliot, D.D. 1813; a volume of Sermons published in 1812, which passed through three editions: and another volume in 1829, printed as a gift for his parish, but not published, besides many articles in periodicals.

For Dr. Freeman's life and work see:—

Review of Dr. Freeman's Sermons, etc., Cambridge, 1821, pp. 27; F. W. P. Greenwood's Sermon preached the Sunday after the Funeral of the Rev. James Freeman, D.D., Boston, 1835, pp. 25; Francis Parkman on Rev. Dr. Freeman, in the *Christian Examiner*, January, 1836, Boston, vol. xix. pp. 383–393; F. W. P. Greenwood's Memoir, in Collections of the Massachusetts Historical Society, Third Series, Boston, 1836, vol. v. pp. 255–271; also in William Ware's American Unitarian Biography, Boston, 1850, vol. i. pp. 139–156; Henry W. Foote's James Freeman and King's Chapel, Boston, 1873, reprinted from the *Religious Magazine*, June, 1873, Boston, vol. xlix. pp. 505–531; A. P. Putnam's Singers and Songs of the Liberal Faith, Boston, 1875, pp. 42; J. F. Clarke's Memorial and Biographical Sketches, Boston, 1878, pp. 67–90; Henry W. Foote's Annals of King's Chapel, Boston, 1896, vol. ii. pp. 378-406.

The article in Dr. Sprague's Annals, from which the above sketch is condensed, was written by Dr. James Freeman Clarke. The note on Mr. Cary is derived from Greenwood's History of King's Chapel, and the note on Dr. Greenwood from an article in Sprague's Annals by Thomas Bulfinch, Esq.

AARON BANCROFT

1755–1839

Aaron Bancroft was born at Reading, Mass., November 10, 1755. His father, Samuel Bancroft, was a highly respected citizen, and a deacon of the church to which he belonged. He was a member of the council that dismissed the Rev. Jonathan Edwards from Northampton, and protested against the decision of the majority. His mother, according to his own testimony, was "a pious and affectionate woman, who did everything for him by her care, precept, and example that a tender mother in her situation could do for a child." That his parents were thoroughly Puritan in their religious views, and that he was himself early inclined to dissent from them, is sufficiently manifest from the following extract from one of his private papers: "The Westminster Assembly's Shorter Catechism was early taught me. While young, I was, by my father, appointed reader to the family on Saturday evenings, and Willard's 'Body of Divinity,' a large folio, was selected as my book. The Catechism I never understood or loved,—my mind revolted against Willard. I could not assent to the popular creed; and I well remember the throes of my youthful mind when dwelling upon religious subjects."

His early years were spent upon a farm; and, as his father was an extensive landholder, it was his desire that the son should become a farmer likewise. He, however, yielded to his son's wish for a liberal education, and allowed him to prepare for college. He entered at Harvard, at the age of nineteen, in the year 1774; and, though his college course was not a little embarrassed and interrupted by the storm of the Revolution,

he made the best use of the advantages afforded him, and graduated with honor in 1778.

On leaving college, he was engaged for a short time in teaching the public school in Cambridge. His theological course must have been very brief, as he began preaching in the autumn of the year 1779. Early in the spring of 1780, when he had preached but a few times, an application was made to him to go on a mission to Nova Scotia; and, though many of his friends advised him strongly against it, he obtained permission of the Executive Council of Massachusetts (for the Revolutionary War was then at its height), went to Nova Scotia, and remained there three years, passing his time principally at Yarmouth, Annapolis, and Horton.

Mr. Bancroft returned to New England in July, 1783, and immediately received an invitation to preach as a candidate in Worcester, Mass., the Rev. Mr. Maccarty, the pastor of the church there, being prevented by illness from performing his accustomed duties. As the church was generally Calvinistic, and he was already in revolt against the theology in which he had been bred, he was not acceptable as a preacher to the majority; and yet a considerable number of the most prominent members of the congregation were greatly pleased with his ministrations. When Mr. Maccarty died in July, 1784, Mr. Bancroft preached again in Worcester, but the town refused to settle him as their minister. In consequence of this a Second Congregational Church was formed, consisting of those who were friendly to Mr. Bancroft's views, and he accepted an invitation to become their pastor. He was ordained and installed on the 1st of February, 1786, the sermon on the occasion being preached by the Rev. Thomas Barnard, of Salem. The church thus established was one of the first in New England organized upon a basis of complete religious liberty. It would have been

natural and in accordance with the common practice of the times for the church to adopt some articles of theological belief. Such a course was, however, foreign to Mr. Bancroft's temperament. He believed it impossible for one generation to prescribe opinions for another, and he felt that all written creeds and confessions are hindrances to spiritual freedom. He believed them to be inconsistent with the spirit of Protestantism and a source of endless discord. The new church, therefore, made no confession of faith, save that the Bible contains "the sufficient rule of faith and practice."

In the early part of his ministry Mr. Bancroft had many obstacles to contend with. His doctrinal beliefs were a bar to ministerial exchanges, and for the first seven years of his ministry he preached nearly the whole time to his own people. In the neighboring churches he was regarded with coldness and suspicion. He was talked against, preached against, denounced and shunned. His pecuniary circumstances were also considerably straitened; but notwithstanding this, when the society voted in 1789 to build a new house for public worship, he voluntarily relinquished one-third of his salary from a desire to bear his full proportion of the common burdens. In order to eke out sufficient means of support for his family, he gave instruction to young men and to the daughters of some of his parishioners, and received boarders into his house. His moral courage and purity of character carried him triumphantly through difficulties before which a less earnest and intrepid spirit would have quailed. Gradually he won the respect, if not the assent, of his opponents. He had no love for controversy, though he was obliged by the comparative isolation of his position to take much time in defending and explaining his views. He never hid his opinions, but he was always a fair and manly fighter.

The prejudices of his neighbors never embittered him. Superior to the frowns of his foes and the fears of timid supporters, he followed the path of his own reverent convictions firmly and calmly.

In 1807 Mr. Bancroft published the Life of General Washington,—a work on which he had bestowed great labor, and for which he received high and deserved praise. In 1810 he was honored with the degree of Doctor of Divinity from Harvard College.

In 1821 Dr. Bancroft preached a series of sermons on Christian Doctrines. They excited great interest among his people, and were published by their request in an octavo volume the next year. The elder President Adams, in acknowledging the receipt of a copy of the work which had been sent him by the author, wrote as follows under date of January 24, 1823:—

"I thank you for your kind letter of December 30, and above all for the gift of a precious volume. It is a chain of diamonds set in links of gold. I have never read, nor heard read, a volume of sermons better calculated and adapted to the age and country in which it was written. I have conversed freely with most of the sects in America, and have not been inattentive to the writings and reasonings of all denominations of Christians and philosophers; but, after all, I declare to you that your twenty-nine sermons have expressed the result of all my reading, experience, and reflections in a manner more satisfactory to me than I could have done in the best days of my strength."

As a champion of Christian freedom and of a rational interpretation of religion in New England, Dr. Bancroft had few equals. He had an abhorrence for anything like mental slavery. He believed that Christianity is a proclamation of spiritual liberty, and that it ought to free men not only from sin and error, but from bigotry and prejudice and all narrowness. He

passionately desired for every man the right to choose and follow his own convictions of truth and duty, and he felt that the vexations and penalties visited by the dogmatic Calvinists about him upon honest seekers after truth were abominable wrongs. In defence and advocacy of his principles he was ardent and untiring. As he grew older, he became the centre of a notable group of liberal ministers in Worcester County, and his church became the inspiration of many churches established upon an undogmatic basis. No man carried more influence than Dr. Bancroft into the sometimes turbulent councils and conventions that marked the early years of the Unitarian controversy. He it was who counselled and supported James Freeman and many another young lover of the truth in their Unitarian heresies, and he it was, though then a veteran of seventy, who took part with the younger men in the organization in 1825 of the American Unitarian Association, and who acted as the first president of that body.

Dr. Bancroft continued alone in his pastoral charge till March, 1827, when he was relieved by the accession of a colleague, the Rev. Alonzo Hill.* Subsequent to this, however, he was active in the duties of his profession, preaching or performing more or less of private service, as occasion might require. On the 31st of January, 1836, he preached a sermon, on the termination of fifty years of his ministry, which was afterwards printed, with valuable historical notes. In this sermon he says:—

"They who with me began their course of Christian improvement are removed from life. But one man remains of those who invited me to settle with them as their minister, and but two women now live who at that time were heads of families. I am the oldest

*See Vol. iii. p. 168.

man in the parish with one exception, and his connection with us was but of yesterday. I have been longer in a married state with one wife than any other living member of our community. I have outlived my generation, and in the midst of society may be considered a solitary man."

Dr. Bancroft died on the 19th of August, 1839, and his funeral sermon was preached by his colleague.

Dr. Bancroft was married in October, 1786, to Lucretia, daughter of the Hon. John Chandler, of Worcester, and they had thirteen children, six only of whom survived them. One of the sons was the Hon. George Bancroft, the historian, and one of the daughters was married to the late Hon. John Davis, Governor of Massachusetts and a member of the United States Senate.

Dr. Bancroft received many tokens of public favor. He was the first president of the American Unitarian Association from its organization in 1825 to 1836; a member of the board of trustees of Leicester Academy for thirty years and long its president; president of the Worcester County Bible Society; president of the Society for Promoting Christian Knowledge, Piety, and Charity; vice-president of the Worcester and Middlesex Missionary Society, afterwards merged in the Evangelical Missionary Society; vice-president of the American Antiquarian Society from 1816 to 1832; Fellow of the American Academy of Arts and Sciences; and member of various other societies.

The following account of Dr. Bancroft was written by his son, the Hon. George Bancroft:—

"My earliest recollections of him are of a bright and cheerful man; fulfilling the duties of life with courage and hearty good will; naturally given to hospitality, and delighting in the society of intelligent friends, who were attracted by the ready sympathy of his nature,

his lively and varied conversation, and the quickness and clearness of his perceptions. His mind was calm and logical, discriminating and accurate, possessing the reflective powers in an eminent degree. He loved literature and its pursuits; and though, in his youth, the opportunities of becoming learned were interrupted by the war, his natural inclinations and activity made amends for the deficiency, so that in general he stood among the foremost of his day, and, far more than any man in his neighborhood, preserved through life the tastes of a scholar. Of a delicate physical organization, he used to speak of himself as having been irascible in his boyhood; but this tendency he brought under subjection, without impairing his vivacity, and he obtained and preserved to the last a complete mastery over himself.

"It was never his way to make a show of his virtues or his emotions. With him private devotion was strictly private. His affections were strong, but not demonstrative. One of his sons was lost at sea. Though suffering most keenly from sorrow, he maintained his fortitude as an example to his family; but, long after every one else had given up hope, he was always seen, with the arrival of the mail, walking in front of the post-office until the letters were distributed, and, when day after day brought none to him, he would return to his study with undisturbed serenity, unquestioning and unquestioned. In all this prolonged period of sorrow and hope he was never found in tears but once, when his door was suddenly and unexpectedly opened. His love for his wife, or rather their mutual affection, was singularly great. She was remarkable for benevolence, very uncommon gifts of mind, and playful cheerfulness. In April, 1839, when they had been married more than fifty-two years, she died after a very short illness. My father, then past eighty-three years

of age, attended her to the grave with no unusual display of grief; but, after returning from the funeral, he never left his homestead again, and died in less than four months.

"Throughout all his life my father's means were limited, and during a large part of it were very scanty; but he was never embarrassed, for he had made it a fixed rule not to incur debt. Small as was his income, he took it upon himself to support his widowed mother in comfort, and under his care she lived to be ninety-eight.

"His knowledge of human nature and the springs of human action made him sought for by those who needed consolation and advice, and he was frequently appealed to as an arbiter. His exactness and method made him a good man of business, and once, when circumstances compelled him to act as the administrator of a very complicated estate, he did it so well that he won the gratitude of all persons concerned. In politics he was a Federalist of the old school, from which he never deviated a hand's breadth; and, had he lived a hundred years, he would have been a Federalist to the last. But what he was most remarkable for was that, while his own opinions were held with tenacity, and while he was often unavoidably engaged in theological polemics, he maintained a steady, consistent attachment to freedom of conscience and of thought, the right of free inquiry, the right of private judgment. In this I think nobody ever excelled him. It seemed to form an elemental part of him. Whenever members of his family consulted him on a question of belief, he never taught them by his own authority, but would set before them arguments on each side, and recommend to them the best writers on the subject. He really wished them to arrive at their conclusions by their own unbiassed reflection. This respect for private judgment he car-

ried into all departments; and I cannot recall a single instance in which he attempted to mould or sway my opinions on religious dogmas or politics. The candid and impartial exercise of the faculties of the mind, a teachable temper, and honest zeal for truth formed his rule for himself and for all others.

"His father, who was a leading man in his village, and remarkable for his gifts as a speaker, was known as a strict Calvinist and a thorough supporter of Jonathan Edwards. So my father was trained in his boyhood in the straitest school of orthodoxy; but 'the throes of his own youthful mind,' as he used to say, revolted against the dogmas of predestination and election. His position in the theological world was further affected by his encountering early in life, in a distant region, ignorant and presumptuous religious enthusiasts. These circumstances and his characteristic antipathy to all exaggeration and his distrust of the effects of excitements set him against fanaticism and excess in all their forms.

"My father's theology was of New England origin, and, like that of so many others, was a logical consequence of the reaction against the severities of our Puritan fathers. He was thoroughly a Protestant and a Congregationalist. He considered reason as a primary and universal revelation of God to men of all nations and of all ages. He was sure of the necessary harmony between reason and true religion, and he did not scruple to reject whatever seemed to him plainly in contradiction with it.

"Age may have impaired his vivacity, but his last years were serene; and, whenever it was discussed whether a man would like to live his life over again, my father always expressed himself so well satisfied with his career that he would willingly run it once more.

"He took little heed of what men said of him, whether

in blame or in praise, but steadily went on his way with undeviating constancy, firmness, and good temper. His theological opponents, as well as his nearer friends, bore testimony to his uprightness; and his character gained for him among all classes of the community in which he lived a solid influence and respect such as I have never known exceeded,—indeed, I think I may say that it has not been equalled."

The Hon. Levi Lincoln, Governor of Massachusetts and United States senator, wrote of Dr. Bancroft:—

"He was of small stature, of spare and slight habit, but of elastic and firm step; his manners and personal address courteous and affable, his conversation earnest and impressive, and his general appearance and bearing that of the accomplished gentleman of the old school. The prominent traits of his intellectual and moral character were, I think, careful observation, deep reflection, and great decision. He had the clearest perception of the character of others, and indeed was rarely deceived in a first estimate of their worth. His own standard of merit was of the highest order, and he made no compromises with, and had no apologies for, selfishness or meanness or vice. As a scholar, he had rich and varied attainments, and was a ready and vigorous writer. In connection with his pastoral duties he devoted much time and attention to the cause of general education, and during his long ministry, and, I believe, to the very end, was associated with the management of the public schools of the town, and one of the most persevering and efficient advocates of their constantly progressive improvement.

"In the pulpit the manner of Dr. Bancroft was neither graceful nor impressive. His voice was not strong or musical, but there was often, especially in prayer, an earnestness and a fervency which gave it deep pathos and effect. His printed works—his sermons and his

Life of Washington particularly—will testify to his fidelity of research and his powers of ratiocination and expression. In the social relations of life no man was more interesting. His society was everywhere sought and greatly cherished. He attracted the young, instructed the active and the busy, sympathized with the aged and the afflicted, and was at once the beloved and the venerated of his parish and the family circle."

The following is a list of Dr. Bancroft's publications:—

A Sermon at the Ordination of Samuel Shuttlesworth at Windsor, Vt., 1790; A Sermon before the Grand Lodge of Massachusetts at Worcester, 1793; A Sermon on the Execution of Samuel Frost for Murder at Worcester, 1793; A Sermon at the Installation of the Rev. Clark Brown at Brimfield, 1798; A Eulogy on Washington pronounced at Worcester, 1800; A Sermon on the Day of the General Election, 1801; An Address on the Importance of Education, delivered at the Opening of a New Building at Leicester Academy, 1806; Life of Washington, 1807; A Sermon at the Ordination of Nathan Parker, Portsmouth, N.H., 1808; A Sermon before the Society for Promoting Christian Knowledge, Piety, and Charity, 1810; A New Year's Sermon, 1811; A Sermon on the Nature and Worth of Christian Liberty, 1816; A Sermon on the Duties of the Fourth Commandment, 1817; Vindication of the Result of an Ecclesiastical Council at Princeton, 1817; A Discourse on Conversion, 1818; A Sermon on the Death of Mrs. Mary Thomas, 1818; A Christmas Sermon on the Doctrine of Immortality, 1818; A Sermon at the Installation of the Rev. Luther Willson, Petersham, 1819; A Sermon on the Mediation and Ministry of Jesus Christ, preached at Keene, N.H., 1819; A Sermon on the Moral Purpose of Ancient Sacrifices, of the Mosaic Ritual, and of Christian Observances, preached at Keene, N.H., 1819; A Sermon before the Convention of Congregational Ministers of Massachusetts, 1820; Sermons on the Doctrines of the Gospel and on those Constituent Principles of the Church which Christian Professors have made the Subject of Controversy (an octavo volume), 1822; An Examination of the Rev. Mr. Barstow's Remarks on the "Preliminary History of Two Discourses," 1822; A Sermon at the Installation of the Rev. Andrew Bigelow, Medford, 1823; A Sermon on the Duties of Parents, 1823; A Sermon before the Auxiliary Society for Meliorating the Condition of the Jews, 1824; A Sermon at the Funeral of the Rev. Joseph Sumner, 1824; A Sermon on the Death of John Adams, 1826; A Sermon on the Sabbath following the Ordination of the Rev. Alonzo Hill, 1827; A Sermon at the Dedication of the New Unitarian Meeting-house, Worcester, 1829; Three Sermons in the *Liberal Preacher*, published in 1827, 1828, and 1830,—namely, Office of Reason in the Concerns of Religion, 1827, Female Duties and Trials, 1828, Importance of Salvation, 1830; A Glance at the Past and Present State of Ecclesiastical Affairs in Massachusetts, published in the *Unitarian Advocate*, 1831; Family Prayers for Young Householders, 1832; A Sermon on the Termination of Fifty Years of his Ministry, 1836; A Sermon in the *Christian Monitor*, entitled "The End of the Commandments"; Moral Power of Christianity, published in the first volume of the *Western Messenger*.

This sketch of Dr. Bancroft is based upon Dr. Sprague's article derived from Dr. Hill's Funeral Sermon and a letter from Dr. Bancroft's daughter, Mrs. Davis. Use has also been made here of Dr. Hill's article in Ware's Unitarian Biography and of Dr. Allen's Worcester Association.

NOAH WORCESTER

1758–1837

Noah Worcester was born at Hollis, N.H., November 25, 1758. He was a son of Noah Worcester, a man of an active and energetic mind, and one of the framers of the Constitution of the State of New Hampshire. His grandfather was the Rev. Francis Worcester, who was for some time pastor of a church in Sandwich, Mass., and who died in Hollis in 1783. The Rev. Francis Worcester was the great-grandson of the Rev. William Worcester, who came from Salisbury in England, and was the first minister of the church in Salisbury, Mass., which was organized in 1638.

Noah Worcester showed the stock of which he came from his earliest years. From the age of twelve he was accustomed, in the absence of his father, to conduct the morning and evening worship of the family. His opportunities for going to school were limited, and ceased altogether in the winter of 1774–75, when he was but sixteen years old.

In the spring of 1775 he joined the patriot army as a fifer, and continued in the service about eleven months. He was at the battle of Bunker Hill, where he narrowly escaped being taken prisoner. In the campaign of 1777 he was in the army again for two months, acting as fife-major; and during this period it was his fortune to be in the battle of Bennington. Part of the interval between his two periods of military service he spent in the family of his uncle, Francis Worcester, and then he became attached and engaged to his uncle's step-daughter, Hannah Brown, a fine girl of sixteen. Here, too, during the winter of 1776–77

he first engaged in teaching a school; and, though he had had only the most meagre opportunities for study, his services gave great satisfaction, and he continued to be thus occupied during nine successive winters. He was himself a diligent student, though his means for acquiring knowledge were very stinted, as may be inferred from the fact that during the first summer he passed at Plymouth he used birch bark to write upon instead of paper, and until then had never had the privilege of looking into a dictionary.

In September, 1778, he purchased of his father what remained of his minority, and removed to Plymouth with the expectation of spending his life in farming and teaching. Here he was married the next year on the day that he reached the age of twenty-one. In February, 1782, he removed from Plymouth to Thornton, a small town a few miles distant. His religious views and feelings now became more decided, and in August following both he and his wife became members of the Congregational church, under the pastoral care of the Rev. Experience Estabrook.

From this time he accustomed himself to a course of rigorous mental discipline, especially in writing dissertations on various theological questions. In order to do this, he was obliged to practise the most rigid economy of time; for he had a growing family to provide for, who were entirely dependent upon his labor. At this period he worked considerably at the business of shoemaking; but, even when he was thus engaged, he always had his pen and ink at hand to note down every thought that occurred to him.

In the year 1785 he wrote a letter to the Rev. John Murray, in reference to a sermon which the latter had published on the "Origin of Evil." This was printed in a newspaper, and really prepared the way for his being introduced into the ministry. The Rev. Selden

Church, minister of the neighboring town of Campton, holding the views of the Hopkinsian school, first proposed to him to become a preacher of the gospel. This led him to converse with other ministers and friends on the subject, and the result was that he offered himself for examination by the Association within whose bounds he lived, and they gave him a license to preach. This was in the year 1786. He preached his first sermon at Boscawen, N.H.

Mr. Worcester's preaching was from the beginning highly acceptable; and his minister, Mr. Estabrook, of Thornton, recommended him as a suitable person to become his successor. Mr. Worcester, therefore, preached at Thornton as a candidate for several months in the spring and summer, and on the 18th of October following was ordained and installed pastor of the church. He had lived in the town five years and a half, during which time he had been schoolmaster, selectman, town clerk, justice of the peace, and representative to the General Court, and the people were now glad to welcome him in the yet more important relation of a minister of the gospel. His salary being but two hundred dollars, and the whole of that being rarely, if ever, paid, he was obliged to resort to other means for the support of his family; and he made up the deficiency partly by working on his farm and partly by making shoes. He also, in cases in which the provision for the winter school failed, performed gratuitously the service of a teacher to the children in his neighborhood.

In November, 1797, he met with a severe affliction in the death of his wife, which was occasioned by her falling from a horse on Thanksgiving Day. Mr. Worcester being left in charge of a large family of children, many of his friends, and among them the sisters of his wife, advised him to marry again without any

unnecessary delay; and, accordingly, on the 22d of May, 1798, he was married to Hannah Huntington, a native of Norwich, Conn., then residing in Hanover, N.H. This lady contributed greatly to his own happiness and the welfare of his family, and died about five years before him.

In 1802, when the New Hampshire Missionary Society was formed, Mr. Worcester was employed as its first missionary; and in that character he travelled and preached extensively in the northern part of New Hampshire during the autumn of that year and the summer of 1804.

In the autumn of 1809 he received an invitation from Salisbury to remove thither and take charge for a season of the congregation of which his brother Thomas* was pastor, though then disabled for active labor by ill-health. He thought it his duty, particularly in consideration of the inadequacy of his support, to accept this invitation; and his people, who were strongly attached to him, reluctantly consented to it, though by their request he still retained his connection with the church, not without some expectation on both sides that he might return to them again. He accordingly removed to Salisbury in February, 1810, and continued

* Thomas Worcester was born at Hollis, N.H., November 22, 1768. His native endowments were of a high order. Without means of defraying the expense of a college education, and being twenty or more years of age when he became decided in his purpose to preach the gospel, he studied under the direction of the Rev. Daniel Emerson, of his native town. He was ordained and installed as pastor of the church in Salisbury, N.H., November 9, 1791. Strong objections were made to his ordination by members of the council, chiefly on the ground that he had not received a liberal education. The father of Daniel Webster, after much delay of proceedings, addressed the council in a speech of great power, in which he said: "Mr. Moderator, we chose this young man, sir, to be our minister. We are satisfied with him. We feel competent to choose for ourselves. We in-

there as his brother's assistant or substitute for about three years.

At the time of his removal to Salisbury he was engaged in writing a work on the doctrine of the Trinity, to which he had devoted much thought and study for several years, and which was destined to bring him into new associations. This was the celebrated book entitled "Bible News of the Father, Son, and Holy Ghost." This work, as soon as it appeared, produced a strong sensation, not only in Mr. Worcester's immediate circle, but in almost every part of New England; and it soon became the subject of earnest controversy. The Hopkinton Association, of which he was a member, passed a formal sentence of condemnation against the book, and in November following (1810) published "An Address to the Churches in Connection with the General Association of New Hampshire on the Subject of the Trinity." He evidently expected that his views would be met with more tolerance, especially as he had communicated them to many of his brethren in private, whose relations with him had nevertheless continued as intimate as ever. He published several pamphlets about this time, designed rather to expose what he deemed the unreasonable opposition that was made to him than to vindicate directly his peculiar theological views.

vited this council, sir, to ordain him. But, if you don't see fit to do it," he added with determined emphasis, "we shall call a council that *will*." Mr. Worcester had "a mind to work," and he made himself a really distinguished clergyman among those who would not lay hands suddenly, if at all, upon the head of any man who had not received a college diploma. He was highly gifted with powers of natural eloquence. He adopted the Unitarian views of his brother Noah. On this account, and also from the failure of his health, he was dismissed by a mutual council, April 24, 1823, and ever afterwards remained without a pastoral charge. He died December 24, 1831. He received the honorary degree of Master of Arts from Dartmouth College in 1806.

The attitude thus taken by Mr. Worcester not only attracted the attention, but awakened the sympathy of a number of the leading liberal ministers. It was resolved to establish a new periodical, to be called the *Christian Disciple;* and Mr. Worcester was invited to become its editor. Being satisfied that he had but little reason to expect employment as a preacher in New Hampshire, and his brother, whose place he had taken, having the prospect of being able to resume his labors, he determined to accept this invitation; and accordingly, in May, 1813, he removed his family to Brighton, Mass., and became editor of the *Christian Disciple,*— a post he held for nearly six years. This work, as conducted by him, though in its general influence favorable to Unitarianism, was remarkably free from controversial tone, and professed to aim more at the cultivation of the Christian temper than the exposition of Christian doctrine.

In 1818 he was honored with the degree of Doctor of Divinity by Harvard College.

In connection with his labors as editor of the *Christian Disciple* he began a vigorous effort in favor of the cause of Peace. He attained to an undoubting conviction that war, in every form, defensive as well as offensive, is contrary to the spirit and precepts of the gospel. In 1814 he published his celebrated tract, entitled "A Solemn Review of the Custom of War," which not only passed through many editions, but was translated into several languages. The publication of this tract was followed almost immediately by the formation of the Massachusetts Peace Society; and in 1819 he started the well-known periodical, entitled the *Friend of Peace,* which continued in quarterly numbers for ten years. Nearly the whole was written by himself.

In 1828, on the completion of his seventieth year,

finding it necessary, to lighten somewhat the burden of his labors, he discontinued the publication of the *Friend of Peace*, and resigned the office of secretary of the Peace Society. His mind was now directed to an examination of the doctrine of the Atonement; and, having reached definite and to himself satisfactory views on the subject, he published them, in 1829, in a small volume, entitled "The Atoning Sacrifice, a Display of Love, not of Wrath," which passed through several editions. In 1831 he published another small work, entitled "The Causes and Evils of Contention among Christians"; and in 1833 a large volume of more than three hundred pages, under the title of "Last Thoughts on Important Subjects. In three parts: 1. Man's Liability to Sin; 2. Supplemental Illustrations; 3. Man's Capacity to Obey."

For many years after he went to live at Brighton he was postmaster of the place, the business of the office being transacted chiefly by his daughter; but, when the business of the town had greatly increased, and large sums of money must lie in the office over night, he thought proper to resign his place.

He died on the 31st of October, 1837. His funeral took place at the meeting-house in Brighton at which he had worshipped, the services being conducted by the Rev. Daniel Austin. His body rests at Mount Auburn, where a monument has been erected to his memory.

Dr. Worcester had four sons and six daughters by his first marriage.

"The old gentleman," wrote Rev. George W. Blagden, "looked like a patriarch. He was six feet or more in height, with a large frame. His hair was rather long behind, hanging a little over the collar of his coat. And, when he walked in the street, he usually had a roomy black surtout or gown, and bore a staff rather

than a cane, with a pretty large-brimmed hat. When any one who loved what was antique and venerable saw him thus, he could not fail to be greatly impressed by his appearance, and to feel that he was in the presence of a dignified yet entirely unassuming man. His habits of living were very simple, partly, I have no doubt, from taste and partly also from necessity; for I have always understood that his means were quite limited. It was alike pleasing and edifying to me to hear him invoke the blessing of God at his table. He placed his hand upon his heart, which had been beating there for some seventy years or more, and which, when only a little excited, I rather think he was in the habit of touching thus,—owing to a spasmodic affection of it with which he was often afflicted,—and would usually begin with the words, 'Indulgent Parent!' I seem to see him and hear him now,—an unusually kind and meek and modest but courageous and conscientious old man."

Dr. Worcester's son, the Rev. Thomas Worcester, D.D., pastor of the New Jerusalem Church, Boston, has put on record the following curious incident about the controversy between the Trinitarians and the Unitarians, in which his uncle, Dr. Samuel Worcester, and Dr. William E. Channing were distinguished antagonists. "I do not suppose that any one who was acquainted with the two men would regard the former as inferior to the latter with respect to Christian temper; and yet he did not, in that point of view, appear quite as some of us had expected. The members of our family knew one thing more than other people did: they knew that the manuscript of Dr. Channing was revised by my father.

"One circumstance interested us a good deal. Not long after the battle was over, my uncle visited my father; and, while they were conversing on the sub-

ject, the latter expressed his regret that the former had said some things which appeared to him unduly severe. My uncle replied that he did not intend to say any such things, and was sorry if he had, and added that he should have been glad to have my father revise his manuscript before it was printed, and should have requested him to do it if he had had an opportunity. It would have been pleasant to see both parties resorting to the same person for that purpose; and the tone of the controversy might have been the better for it."

Besides the books and pamphlets already noticed, Dr. Worcester published the following: The Gospel Ministry illustrated, a sermon preached at the ordination of Thomas Worcester at Salisbury, 1791; A Friendly Letter to the Rev. Thomas Baldwin, 1791; A Familiar Dialogue between Cephas and Bereas, 1793; A Candid Discussion on Close Communion, 1794; New Hampshire Election Sermon, 1800; The First Commandment of All illustrated and applied, a sermon preached at Campton, 1806; Solemn Reasons for Declining to adopt the Baptist Theory and Practice, in a Series of Letters to a Baptist Minister (third edition), 1809; Respectful Address to the Trinitarian Clergy, relating to their Manner of Treating Opponents, 1812; Appeal to the Candid, or the Trinitarian Review, Nos. 1, 2, and 3, 1814; Tract entitled "Thoughts on the Personality of the Word of God," 1836; Tract entitled "A Review of Atheism, for Unlearned Christians," 1836. The greater portion of the productions of his pen is included in the two periodicals of which he was editor.

For accounts of Dr. Worcester's life and work see Review of Evils of Contention, in the *Christian Examiner*, September, 1831; Review of Last Thoughts, in the *Christian Examiner*, May, 1834; William E. Channing's Tribute to the Memory of Rev. Noah Worcester, D.D., Boston, 1837; Francis Parkman on Dr. Worcester, in the *Christian Examiner*, January, 1838; Henry Ware, Jr's., Memoir of the Rev. Noah Worcester, D.D., Boston, 1844; also in William Ware's American Unitarian Biography; E. B. Hall's notice of the Memoirs, in the *Christian Examiner*, November, 1844; Mrs. Lee's Brief Memoir, in *Howitt's Journal*, London, 1847; and Lives of Distinguished Shoemakers, Portland, Me., 1849.

Dr. Sprague's Article, from which the above sketch is condensed, was founded on Ware's Memoir and on a letter from Dr. Worcester's nephew, Dr. Samuel M. Worcester.

HENRY WARE

1764–1845

Henry Ware, a son of John and Martha Ware, was born in Sherborn, Mass., April 1, 1764. His advantages of education were but small, as the school which he attended was kept only from six to ten weeks during the winter, and the rest of the time he worked with his elder brothers on his father's farm. He was very quiet in his disposition, a great lover of play, and far more apt to learn than any of his schoolmates.

At the age of fifteen death deprived him of his father; and his portion of the estate amounted to no more than one hundred pounds, of the currency of that day. As this was quite inadequate to secure to him a college education, his brothers, with exemplary generosity, agreed to combine their efforts to aid him. Accordingly, in November, 1779, he was placed, as a student, under the care of the Rev. Elijah Brown, the minister of his native parish, where in due time he completed his course preparatory to entering college. He graduated at Harvard in 1785 as the first scholar of his class, and immediately after his graduation took charge of the town school of Cambridge. At the same time he studied theology under the direction of the Rev. Timothy Hilliard, then minister of the First Parish in Cambridge.

His first sermon was preached on his twenty-third birthday, April 1, 1787, in his native place, in the pulpit of his early pastor and instructor. His first efforts, as a preacher, were received with much more than common favor; and in a short time he received a call to settle as pastor of the First Church in Hingham, then

recently rendered vacant by the death of Dr. Gay. He accepted the call from Hingham, and was ordained and installed October 24, 1787. The sermon on the occasion was preached by the Rev. Timothy Hilliard, and was published.

Mr. Ware soon found that his salary (four hundred and fifty dollars) was unequal to the support of a rising family; and, in order to make up the deficiency, he was obliged to resort to keeping boarders and fitting boys for college. Though this must necessarily have abridged in some degree his professional attainments, he was still highly acceptable to his people, and was greatly esteemed for his talents and virtues through the whole surrounding region. In 1806 Mr. Ware was honored with the degree of Doctor of Divinity from Harvard College.

In the year 1805, when he was in the forty-first year of his age, he was chosen to the Hollis Professorship of Divinity in Harvard College, the chair having been recently vacated by the death of Dr. Tappan. The appointment was confirmed by the Overseers on the 14th of February, his inauguration took place on the 14th of May, and he removed to Cambridge the following month.* Mr. Ware's election was an occasion of

* Mr. Ware was succeeded at Hingham by Joseph Richardson, who was born in Billerica, February 1, 1778. He was graduated at Dartmouth College in 1802, and was ordained pastor July 2, 1806. During his ministry he filled various public offices. He was a member of the convention for the revision of the State Constitution in 1820–21. He was a member, by repeated elections, of the Senate and House of Representatives of Massachusetts, and was elected to Congress for the terms commencing March 4, 1827 and 1829. He continued to perform his parochial duties until the spring of 1855, when, on account of increasing infirmities of age, his active ministry ceased, and Rev. Calvin Lincoln was settled as associate pastor. Mr. Richardson's official connection with the parish ended with his death, September 25, 1871, in the ninety-fourth year of his age and the sixty-sixth of

a memorable controversy. Dr. Tappan, his predecessor, had always been regarded as a Trinitarian and a moderate Calvinist; but Mr. Ware was understood to be a Unitarian. Vigorous efforts were made to prevent the nomination, when submitted to the Overseers, from being confirmed; but it was confirmed by a vote of thirty-three to twenty-three. The "orthodox" clergy generally were greatly dissatisfied with the result, and Dr. Pearson, who had been both a Professor and a Fellow in College, the next year resigned both these offices, giving as a reason that "the University was the subject of such radical and constitutional maladies as to exclude the hope of rendering any essential service to the interests of religion by continuing his relation to it." Dr. Morse also published a pamphlet, entitled "True Reasons on which the Election of a Hollis Professor of Divinity in Harvard College was opposed at the Board of Overseers." This may be regarded as the beginning of the Unitarian controversy, which was prosecuted with great vigor until the lines between the two parties were distinctly drawn.

In this controversy Dr. Ware took no immediate part until the year 1820, when he published a volume entitled "Letters to Trinitarians and Calvinists, occa-

his ministry. Appropriate services were held in commemoration of the completion of the fiftieth year of his ministry, on which occasion Mr. Richardson delivered a discourse, and on February 1, 1863, a sermon prepared by him was read by the associate pastor, from the text, "And now, lo, I am this day fourscore and five years old" (Josh. xiv. 10), the same as that selected by Dr. Gay as the text for his "Old Man's Calendar," preached at the same age from the same pulpit.

When about to build his house in Hingham, Mr. Richardson stipulated with the workmen that at the "raising" and during the building no liquor should be used, as was the custom, agreeing to pay as much additional money as the cost of the liquor would amount to. From this incident he is spoken of by some as the "original prohibitionist" of the town.

sioned by Dr. Woods's Letters to Unitarians," which passed through three editions the same year. In 1821 Dr. Woods replied to these letters; and in 1822 Dr. Ware continued the controversy by an Answer to Dr. Woods's second work, and to this Answer he subsequently added a Postscript, making a considerable pamphlet. This exchange of arguments was generally known as "the Wooden Ware controversy."

In the discharge of his duties as professor, Dr. Ware read to the students lectures on the Evidences, Doctrines, and Ethics of Religion, and on Biblical History and Criticism, and conducted the instruction in those departments. After the establishment of public worship in the college chapel, in 1814, he took his share in the pulpit service. After the death of President Webber, and again after the death of President Kirkland, he was invested with the temporary government of the college, and there was no diminution of its prosperity under his administration.

In 1811 Dr. Ware began to give courses of lectures for resident students in divinity, out of which grew the Divinity School, which has since been connected with the college. When this school was formally organized in 1816, he became Professor of Systematic Theology and the Evidences of Christianity, and continued to occupy this place twenty-four years.

About the close of the year 1839 Dr. Ware, in consequence of a cataract which had been for several years forming on his right eye, found it necessary to relinquish a portion of his labors; and from that time he limited his attention to the Divinity School. He died June 12, 1845. A discourse on his life and character was subsequently delivered at Cambridge by Dr. Palfrey. On the 31st of March, 1789, Dr. Ware was married to Mary, daughter of the Rev. Jonas Clark, of Lexington, who died July 13, 1805, aged forty-three, having been the

mother of ten children,—seven daughters and three sons. He was married a second time, on the 9th of February, 1807, to Mary, daughter of James Otis, and widow of Benjamin Lincoln, Jr. She died on the 17th of the same month, aged forty-two. He was married a third time, not long after, to Elizabeth, daughter of Nicholas Bowes, formerly an eminent bookseller of Boston, who became the mother of nine children,—five sons and four daughters. Six of his sons graduated at Harvard College, and occupied places of usefulness and honor.

The Rev. George Putnam, D.D., wrote: "My first meeting with Dr. Ware was on entering college in 1822. He examined us in the Greek Testament. He wished to look at our books to see if they were interlined,—a precaution not taken by any other of the corps of examiners. He took away the obnoxious volumes, mine among the number. He did it so mildly, so politely, so modestly, as to remove all offensiveness from the measure. When he had got through the examination, he complimented us for our good recitation, and congratulated us on having been put to the test of exchanging books with him, and having borne it so well. We left him, at least I did, thinking that, while he was the strictest of all the members of the Faculty through whose hands we had passed, he was yet one of the kindest and pleasantest. All I ever saw of him during the rest of his life was in keeping with that little incident of the text-books,—the strictest ideas of propriety, thoroughness, and discipline, with a winning gentleness and paternal friendliness of manner and feeling.

"Dr. Ware, you know, had a large family of his own, and during a large part of his life he used to have boys in his house to educate. He was considered very wise and successful in the management of them. He used to say that he had no system about it, and never could

arrive at any. Once, when asked by a parent to draw up some set of rules for the government of children, he replied by an anecdote. 'Dr. Hitchcock,' he said, 'was settled in Sandwich; and, when he made his first exchange with the Plymouth minister, he must needs pass through the Plymouth woods,—a nine miles' wilderness, where travellers almost always got lost, and frequently came out at the point they started from. Dr. H., on entering this much-dreaded labyrinth, met an old woman, and asked her to give him some directions for getting through the woods so as to fetch up at Plymouth rather than Sandwich. "Certainly," she said, "I will tell you all about it with the greatest pleasure. You will just keep right on till you get some ways into the woods, and you will come to a place where several roads branch off. Then you must stop and consider, and take the one that seems to you most likely to bring you out right." He did so, and came out right. I have always followed the worthy and sensible old lady's advice in bringing up my children. I do not think anybody can do better,—at any rate, I cannot.' And yet he had some rules practically, whether he knew it or not. One was never to reprove a child at the moment or in presence of other persons, but to call him into the study afterwards for a solitary talk. No child, I suppose, ever left his study on such an occasion without increased love and reverence for him; but it was a formidable affair, though he used not many words, and was always mild in his manner. 'I do wish,' said one of his elder boys to another of them,—'I do wish father would flog us, and done with it; but this talk, there is no standing that. It knocks a fellow up so entirely, and makes one feel so.'

"It was a principle with him to make but few points with a child, and avoid collision of wills when practicable, but, when he did take a stand, to abide by it

and prevail. But he was once known to surrender this principle, and acknowledge himself beaten. The boy got into a fit of passionate disobedience, and the doctor, after a long contest, gave in. An elder member of the family wondered that he should yield. He said that some torrents were so violent that they had better be left to themselves than resisted; and, besides, he said he did not wish to set the child an example of obstinate wilfulness, but would rather let him see that the strongest must and could yield sometimes.

"He was kind to children, and had a happy influence with them. Two little girls, near neighbors of his, had imbibed a great terror of thunder, owing to the example of a grandmother who lived with them. She was accustomed every summer afternoon without fail to walk round and examine the sky in search of thunder-clouds, and, if she discerned one no bigger than a man's hand, she would immediately shut herself into her chamber, and generally take the children with her, where she would spend the afternoon in a state of the greatest agitation. The doctor, seeing the effect upon these poor children, determined to do all in his power to avert what he foresaw would be the consequences to them in after-life. He used at such times to send for them to come and stay with his own children, and, after calming their minds, would either leave them to themselves or, if he found them still agitated with terror, he would amuse them by playing on his flute, and sometimes set all hands to dancing, and strive in various ways to beguile them of their fears. It came at last to be considered quite a holiday, when there were signs of an approaching shower. Those children, to this day, remember with gratitude the invaluable service he rendered them.

"Dr. Ware was all through life very watchful against habits of self-indulgence. After seventy he received,

as a birthday present from his grandchildren, a large and luxurious easy-chair. He was unwilling to use it for a long time for fear he should get in the habit of depending on the comfort of it.

"He had a natural bashfulness or diffidence, which he never entirely got over. I have heard him say that, after forty years in his profession, he still trembled in the pulpit, and never rose to speak without a feeling of embarrassment. This I attribute partly to his extreme modesty, and partly to the profound reverence, the exceeding awe (which I have never seen surpassed), with which he regarded the Deity, and every truth that pertained to him, and every service of which he was the object. Whenever he rose to pray or preach, he knew what he was doing, he felt where he stood,—and he trembled.

"Let me mention one of his professional habits. Most clergymen, I am sure, will wonder and admire. As long as he was minister of Hingham, he said he never slept on Sunday night till he had selected his text, and planned and begun his sermon for the next Sunday.

"From natural reserve and a great abhorrence of cant he was never a great talker on religious subjects, even with his children; but he became more free and communicative in his last years. The advance of age affected him, as, I believe, it always does good men, but seldom or never bad men,—it made him more and more cheerful, genial, open, and affectionate. During the period of his decline he did not care to hear any reading but from the Bible and religious works. Paley's and Sherlock's Sermons were favorite books, also the 'Chapel Liturgy.' After his sight failed, he amused himself much with recalling the sacred poetry he had learned when young, and in the night before he went to sleep he used to say it was a great comfort to him to go over even the little hymns of his childhood, and such

texts of Scripture as he could remember as far back as he could remember anything. In his last years of infirmity the thought of death and a future state was always with him evidently a most solemn thought, though generally a cheerful one."

The Rev. Abiel Abbot Livermore wrote: "My opportunities for knowing the character of Dr. Ware were great. I was the instructor, for longer or shorter periods, of four of his children,—two sons and two daughters. I chiefly fitted one of his sons, George, who afterwards died in California, for college. I boarded in his family, sat at his table, and heard his table talk during the third term of my Junior year, all my Senior year in college, and during the three years of my professional education in the Divinity School. During my whole residence at Cambridge of six years I heard Dr. Ware preach at least one-half of the time.

"It would be superfluous to say that the better any one knew him, the more he would love and reverence him. He was the most candid and amiable of men, a very woman in tenderness and love, and a hero in his fearless advocacy of his own honest convictions.

"Dr. Ware was the soul of candor and fairness. He held the golden mean in everything. It seemed to be his desire to do perfect justice to every opinion, every action of character which came before him. He taught in the lecture-room to distrust violent partisans on any side, to winnow out the grains of pure wheat from the most uncompromising heaps of chaff, and to love and cherish truth at every cost. And all this genial grace of candor which he practised there in his daily exercises on Sunday he carried up into the pulpit, and solemnized with prayer and the dignity of the sermon. As a preacher, he was too logical, sensible, moderate, and unimaginative to strike the fancy of your college students. It was only when their own minds had

grown up to his serene and stormless height of contemplation that they felt the exquisite charm of his beautiful spirit. He was too rounded, too free from angles and extremes, to be easily grasped and held; but his wisdom, where it met a prepared and waiting spirit, I used to think was as nearly perfect as anything earthly I have met with."

The following is a list of Dr. Ware's publications:—

A Thanksgiving Sermon, 1795; A Sermon on the Death of Washington, 1800; A Sermon at the Interment of the Rev. Daniel Shute, D.D., 1802; A Sermon delivered at Scituate, entitled "The Service of God as inculcated in the Bible our Reasonable Choice," 1804; A Farewell Sermon at Hingham, 1805; Eulogy on President Webber, 1810; A Sermon at the Ordination of Joseph Allen, Northborough, 1816; A Sermon at the Ordination of his Son, Henry Ware, Boston, 1817; A Sermon delivered before the Convention of Congregational Ministers in Massachusetts, 1818; A Sermon at the Ordination of Alvan Lamson, Dedham, 1818; A Sermon at the Ordination of John Pierpont, Boston, 1819; A Sermon at the Ordination of William B. O. Peabody, Springfield, 1820; Letters to Trinitarians and Calvinists, 1820; A Sermon at the Ordination of Charles Brooks, Hingham, 1821; The Massachusetts Election Sermon, 1821; A Sermon at the Ordination of his Son, William Ware, New York, 1821; Answer to Dr. Woods's Reply, 1822; A Postscript to the Answer to Dr. Woods's Reply, 1823; Extract from an Address delivered before the Conference of Ministers in Boston, 1826; A Sermon on the Death of John Adams, 1826; The Use and Meaning of the phrase "Holy Spirit," 1836; An Inquiry into the Foundation, Evidences, and Truths of Religion, 1842.

For Dr. Ware's life and work see J. G. Palfrey's Discourse on the Life and Character of the Rev. Henry Ware, D.D., Cambridge, 1845; also in William Ware's American Unitarian Biography, Boston, 1850; Francis Parkman on the Life and Character of Dr. Ware, in the *Christian Examiner*, January, 1846; *North American Review*, January, 1846; Some Reminiscences of Henry Ware, in the *Monthly Religious Magazine*, January, 1869, Boston; A. P. Peabody's Harvard Reminiscences, pp. 2–8; and Descendants and Ancestors of Henry Ware.

This sketch of Dr. Ware, derived from Dr. Sprague's article, is founded on Dr. Palfrey's commemorative discourse and on a letter sent to Dr. Sprague by Dr. John Ware.

ABIEL ABBOT (OF COVENTRY)

1765–1859

Abiel Abbot was born in Wilton, N.H., December 14, 1765. He was the eldest child of Abiel Abbot, who, though a cooper by trade, was chiefly occupied in farming. The father was a zealous patriot and major of a regiment during the Revolution, and was remarkable for industry, integrity, and public spirit. Both his parents were brought up under the ministry of the Rev. Samuel Phillips, of Andover, Mass., who was a strict Calvinist; and the religious system which he taught they embraced, and delivered faithfully to their children.*

* The Abbot family was conspicuous among the pioneers of liberalism in New England. It was a fertile stock, and retained in its different branches curiously uniform characteristics. The Abbots were a folk singularly well balanced and renowned for good sense. They were independent, sedate, equable people, given to plain living and high thinking. Though poor in this world's goods, yet almost all of them managed to get a good education. They became teachers, preachers, public-spirited citizens, seldom or never brilliant, but always respected and influential. They were characteristically rather slow of mind and cautious in decision, but their deliberate opinions were well considered and carried weight. They embodied the integrity and industry and desire of learning which is the inheritance of many families of the Puritan tradition.

Abiel Abbot's younger brother, Jacob, also entered the ministry.

JACOB ABBOT was born in Wilton, N.H., on the 7th of January, 1768. In 1786 he went to the Andover Academy, and remained there for about a year. He entered the Freshman Class in Harvard College in July, 1788, when he was in his twenty-first year. Here he was intimately associated with his cousin (afterwards the Rev. Dr. Abiel Abbot, of Beverly), who was his classmate.

Upon leaving college in 1792, he taught school in Billerica and

In November, 1780, Abiel was admitted a student of Phillips Academy, of which Eliphalet Pearson was the preceptor, and continued there until July, 1783, when he joined the Freshman Class in Harvard College, and graduated four years later. He was then invited to become assistant to Mr. Pemberton, then principal of the Phillips Andover Academy. He accepted the invitation, and remained in the place till July, 1789, upon a salary of sixteen shillings per week. He then entered vigorously on the study of theology, availing himself of the library, and to some extent of the instruction, of the Rev. Jonathan French. The books which he read were all of the most orthodox stamp. In June, 1790, he was approved as a candidate for the ministry by the Andover Association, and was soon employed as a missionary in the district of Maine, in connection with the Rev. Daniel Little,* known as

studied theology, receiving important aid from the Rev. Dr. Cummings. After preaching in various places, he accepted a call to Hampton Falls, N.H., and, on the 15th of August, 1798, he was installed there. He was for many years an active and useful member of the board of trustees of the Exeter Phillips Academy. He was also for several years a useful trustee of the academy at Derry.

Mr. Abbot was always more or less embarrassed for want of adequate means of support; and, at length, he resigned his charge on the 1st of April, 1826. The friendship which had always existed between him and his people remained unimpaired. He purchased a farm of two hundred acres in Windham, N.H., to which place he moved his large family. He preached occasionally in neighboring parishes. During the winter of 1827–28 he supplied Dr. Abbot's pulpit in Beverly, while the latter was on his visit to the South.

On Sunday, the 2d of November, 1834, as he was crossing a pond on his return from meeting, the boat was upset, and he and a neighbor who was with him were drowned. Mr. Abbot was married to Catherine, daughter of the Rev. Ebenezer Thayer, of Hampton, N.H., and they had eleven children. Mrs. Abbot died on the 27th of January, 1843.

* Daniel Little, Jr., was born in Haverhill, and studied divinity

"the Apostle of the East," under the direction of the Society for Propagating the Gospel.

In April, 1793, he went to Penobscot, and preached there and at Castine until November. In January, 1795, he went to Coventry, Conn., upon an invitation to preach there as a candidate. He supplied the pulpit eight Sundays, but declined to remain longer. During his stay he had attended a ministerial meeting at Marlboro; and from the discussion which took place at that meeting he inferred that the theological views of the Connecticut ministers were much more orthodox than his own and that he should probably find little sympathy among them. In June, 1795, however, he preached for the Rev. Jonas Clark, of Lexington, and Judge Ripley, one of the committee for supplying the pulpit in Coventry, being in Boston, rode out to endeavor to secure his services again at Coventry. Mr. Abbot yielded to the judge's request, and returned to Coventry. In August following he received a unanimous call from the church and society to become their pastor; but, feeling still more strongly that his views were not sufficiently in accordance with the views of the neighboring ministers to warrant the expectation of a peaceable ministry, he returned a

with the Rev. Joseph Moody, of York. He then taught school at Wells, and, when the Second Parish was organized in that part of Wells which is now Kennebunk he was invited to become its minister, and was installed August 6, 1750. In 1772 and again in 1774 he made missionary journeys among the settlements to the eastward, travelling on foot, on horseback, and in boats, preaching in barns or dwellings or under the trees. In 1774 he is recorded as baptizing 250 persons, marrying many couples, and travelling by water five hundred miles. Mr. Little was fond of a roving life, and the people of his parish appear to have made no objection to his frequent absences. In 1787–88 he was commissioner to the Penobscot Indians. He was one of the first trustees of Bowdoin College and a member of the American Academy of Arts and Sciences. He died December 5, 1801.

negative answer, placing his declination, however, on the ground that the salary which was offered (a hundred pounds) would be inadequate to the support of a family. When this became known, a subscription was set on foot, and fifty pounds more were secured with very little effort. As the case now presented itself, he felt constrained to accept the call. A council for ordination was agreed on, though two of the neighboring ministers originally named were set aside, and two others substituted, from an apprehension that such a measure might be necessary to secure harmony.* His ordination took place on the 28th of October, 1795, the sermon being preached by the Rev. Abel Fiske, of Wilton, and the ordaining prayer offered by the Rev. Professor Tappan, of Harvard College.

Mr. Abbot was married on the 19th of May, 1796, to Elizabeth, daughter of John and Abigail Abbot, of Andover. They had three daughters, one of whom only survived her father. Mrs. Abbot, who was a lady of fine personal qualities and was greatly respected in all her relations, was a paralytic during her latter years, and died several years before her husband.

Mr. Abbot, though brought up a Trinitarian and a Calvinist, seems never to have fully received what is

* The church at Coventry was under some suspicion of heresy because of a book which had been written by the late minister of the parish, the Rev. Joseph Huntington, D.D. Dr. Huntington was a graduate of Yale in 1762, and was settled at Coventry until his death in 1794. He was a man of unquestioned orthodoxy, but after his death a manuscript volume was found among his papers, entitled "Calvinism Improved." It was published and found to contain a vigorous defence of the doctrines afterwards known as Universalist. This happened just at the time of Mr. Abbot's going to Coventry, and accounts for the doubts which some of the orthodox brethren of Coventry had about the soundness of the faith of a parish where such views had apparently been preached uncondemned.

called the Orthodox system. In 1792 he read Dr. Price's "Sermons on Christian Doctrine," which gave to his mind a decided anti-Trinitarian bias. In 1803 he set himself to a more formal and earnest examination of the subject, the immediate occasion of which was the avowal by the Rev. John Sherman, of Mansfield, of Unitarian opinions. In 1805 he was a member of the council called to deliberate on the case of Mr. Sherman, and voted in favor of giving him a certificate of good standing in the ministry. Even this seemed to produce no visible dissatisfaction in his parish, notwithstanding his delegate, Judge Root, gave a different vote. Not long after this, however, suspicions in regard to his orthodoxy began to be awakened. In 1807 he requested his people to add one hundred dollars to his salary, as it was not sufficient for the support of his family; though he made the request with the secret hope that it would facilitate his removal from the parish. This request being declined, he asked for a dismission. The parish thereupon voted not to grant his request for a dismission, but to add the hundred dollars to his salary.

In 1809 there was a meeting of the church, at which Mr. Abbot was invited to be present, in order that they might ascertain more definitely his views of Christian doctrine; but it resulted in nothing definite. In June, 1810, there was a similar meeting, with a like unsatisfactory result. In October, 1810, the church sent a delegation to the Association, then met at Willington, to ask advice as to the course they should pursue; and the Association advised that they should convoke the Consociation of Tolland County. After long debate and some bickering, on the 16th of April, 1811, the Consociation assembled at Coventry. Mr. Abbot entered a protest against the authority of the body on several different grounds; but his objections were not

considered valid, and it proceeded to depose him from the ministry on the ground of his holding heretical doctrines.

Neither Mr. Abbot nor the parish acknowledged the jurisdiction of the court, and he continued to occupy the pulpit as usual. Another council, consisting chiefly of prominent Unitarian ministers from Massachusetts, assembled on the 6th of June following, reviewed the whole case, and declared Mr. Abbot's relation to his people unaffected by the decision of the Consociation. Nevertheless, in view of the peculiar circumstances, they concluded that his interests and the interests of his parish required that his pastoral relation should be dissolved. In August following Mr. Abbot published a statement of his difficulties at Coventry, which was subsequently replied to by the Association of Tolland County in a pamphlet written by the Rev. (afterwards Dr.) Amos Bassett, of Hebron.

About the 1st of September Mr. Abbot left Coventry, and took charge of Dummer Academy at Byfield, Mass. After continuing thus employed for seven years and a half, he removed in April, 1819, to the North Parish of Andover, where for some time he was engaged in farming. In May, 1824, assisted by one of his daughters, he opened a school at Chelmsford, and in the autumn of 1826 he took charge of a farm at Wilton. In March, 1827, he went to preach at Peterboro and about the 1st of May received a call, which he accepted. In June following he was installed, his cousin Dr. Abiel Abbot, of Beverly, preaching the sermon. In this pastorate Dr. Abbot was very active in the improvement of the schools, the establishment of the library, and the diffusion of intelligence. He received the degree of Doctor of Divinity from Harvard College in 1833.

In March, 1839, he resigned, but retained a nominal

pastoral relation until September, 1848, when, on the settlement of another pastor, his relation to the people was formally dissolved. In 1854 his grandson, Samuel Abbot Smith,* having become pastor of the church in West Cambridge, (now Arlington), Mass., Dr. Abbot removed thither to spend his remaining days. Here he lived as the patriarch of his neighborhood, admired for his cultivated intellect, his bland manners, and his genial and philanthropic spirit. To the last he retained his scholarly habits, never letting a day pass without reading in the classics and in the Greek New Testament. On the 31st of December, 1859, he died suddenly at the age of ninety-four. He was the oldest living graduate of Harvard.

Dr. Sprague, who was his pupil and an inmate of his family, wrote of him: "His experience at Coventry was a deeply painful one. His brethren believed, and did not hesitate to say, that they considered him as holding views subversive of the faith once delivered to the saints; but I never knew him, during the whole time, betray the least sign of an imbittered spirit or of jealousy or even disquietude. On the contrary, he always even to the close of life (for I think that in my very last conversation with him the subject was introduced) spoke kindly of the brethren who deposed him, and said that he had never, for a moment, doubted that they were influenced by honest convictions of duty.

"Dr. Abbot's intellect was rather clear, sober, and

* Samuel Abbot Smith was born at Peterboro, N.H., April 18, 1829. He was another of the group of vigorous young ministers sent out from the country parishes of Wilton, Peterboro, and Dublin. He graduated at Harvard in 1849 and from the Divinity School in 1853, and was at once ordained minister of the church in Arlington, which he served until his untimely death, May 20, 1865. A volume of his sermons entitled, "Christian Lessons and a Christian Life, with a Memoir by Dr. Edward J. Young," was published in Boston in 1866.

symmetrical than startling or brilliant. I do not think that his mind moved with great rapidity. On the contrary, it was more than ordinarily cautious in coming to its conclusions, and would sometimes hold an important subject in suspense till it had gone through a protracted and patient course of investigation. His discourses were lucidly, logically, and compactly constructed, always exhibiting a vein of good sense and a style of great classical precision. You might read one of his sermons through, and not find a sentence that could be spared without leaving a perceptible chasm, or a word, without impairing the force of the sentence to which it belonged. But there would be little of a stirring or exciting character, and no attempt to approach the emotional nature. His manner in the pulpit was serious, dignified, but unimpassioned. He read his discourses closely,—rarely, I think, taking his eye from his manuscript; but he read them, as he did the Scriptures and everything else, with the very perfection of accent and emphasis, and so as to leave no doubt upon any mind as to the exact meaning of what he uttered. His tones in reading were as much of a conversational character as the subject would allow. There was a natural rigidity in his voice, and withal an impediment in his speech, that interfered much with the effect of his speaking; though this latter quality was far less perceptible in the pulpit than in private intercourse.

"Few men were so exact in all their habits as Dr. Abbot. His domestic affairs, so far as they came under his control (and the same remark was applicable to his excellent wife), were managed with the utmost discretion and carefulness; and, while there never was the semblance of parsimony, neither was there the semblance of waste, exhibited in any of his household or financial arrangements. He was, in a high degree, benevolent and public-spirited, as was evinced by the generous

promptness with which he responded, according to his ability, to the various claims which were made upon him, but especially by his efforts in establishing two ministerial libraries,—one in Wilton, his native place, the other in Peterboro, where he had his last pastorate, and it is worthy to be recorded that in each case he took care that a considerable portion of the books should be standard works in orthodox theology, giving as a reason for this that he wished that every question should be examined in the brightest possible light. He seemed to have both a natural fondness and a natural adaptedness for minute details. In illustration of this it is only necessary to refer to his History of Andover and his Genealogy of the Abbot Family, both of which works display an immense amount of careful research, and the latter is the more remarkable, as being the work of a man who had seen more than fourscore years. His memory, especially for facts, was one of the most exact and retentive that I have ever known. It seemed as if every incident in his experience, and every important event that had ever come within his knowledge, was fresh to his recollection to the very last."

The following is a list of Dr. Abbot's publications:—

A Sermon preached at North Coventry on the Fourth of July, 1799; Right Hand of Fellowship, addressed to Cornelius Adams at his Ordination, 1805; A Statement of Proceedings in the First Society in Coventry, Conn., which terminated in the Removal of the Pastor: with an Address to his Late People, 1811; An Address delivered before the Essex Agricultural Society at the Agricultural Exhibition in Danvers, 1821; History of Andover from its Settlement to 1829; A Genealogical Register of the Descendants of George Abbot of Andover, George Abbot of Rowley, Thomas Abbot of Andover, etc., 1847. The Rev. Ephraim Abbot was associated with him in the authorship of the last mentioned work.

Dr. Sprague's account of Dr. Abbot, which is here somewhat abridged, was derived from certain autobiographic notes from Dr. Abbot himself, who was still living while Sprague's Annals were in preparation. Dr. Sprague added his own reminiscences of his early teacher and friend.

JOHN SHERMAN

1772–1828

John Sherman, the eldest son of John and Rebecca (Austin) Sherman, was born in New Haven, Conn., on the 30th of June, 1772. His father was the eldest son of Roger Sherman, one of the signers of the Declaration of Independence; and his mother was a daughter of David Austin, collector of customs of the United States for the port of New Haven. From these ancestors he inherited a spirit of civil and religious independency. Roger Sherman, the signer, in his published correspondence with Dr. Hopkins of Newport, showed himself by no means an adherent of rigid Calvinism, but decidedly given to what in those days was accounted liberalism. Among his descendants have been many active and influential Unitarians. John Sherman graduated at Yale in the class of 1792, and then studied theology under President Dwight. He was licensed to preach by the New Haven Association some time in 1796, and, having accepted a unanimous call from the First Church and Society in Mansfield, Conn., was ordained and installed on the 15th of November, 1797.

Mr. Sherman's orthodoxy was at that time unquestionable. Before his ordination he drew up a Calvinistic Confession of Faith, and insisted upon its being signed by all the members of the church. His early services met with much favor from his congregation. Divisions which had existed under a previous ministry were healed, and within five months after his settlement nearly one hundred persons joined the church.

Mr. Sherman's neighbor, Dr. Abiel Abbot, whose

very similar case has been described in the preceding sketch, recorded the beginnings of Mr. Sherman's heresy as follows: "My recollections of John Sherman reach back to the summer of 1797. During the time that he was preaching at Mansfield, as a candidate, he was detained over one Sabbath at Coventry by a heavy rain, and was one of my hearers both parts of the day. After the second service he accompanied me home and passed the night. I found him a lively and agreeable companion, but quickly perceived that he was rather high-toned and earnest in his orthodoxy. I attended his ordination, shortly after this, as a member of the council; but, from that time, I had little or no intercourse with him for several years. I subsequently learned that he had received, particularly from one minister in the neighborhood, impressions strongly unfavorable in respect to my orthodoxy; and this was doubtless the reason why he did not care to have our relations become more intimate.

"Some time after his settlement he procured McKnight's Commentary on the Epistles, and was much struck not only with the justness of many of his expositions, but with the general tone of candor by which the work seemed to be pervaded. About this time also he fell in with Dr. Watts's work on 'The Glory of Christ,' which contains what is commonly called 'the indwelling scheme'; and for a while he accepted that, as what seemed to him a more rational view of that part of Scripture doctrine than any he had met with; but this did not render him obnoxious to his brethren. He now met with Priestley's work in opposition to Horsley, and, on reading it carefully, came to the conclusion that Priestley had got the better of the argument. He came to see me about this time, probably for the same reason that he had stayed away before,—that he considered me less orthodox than any other minister in his neighbor-

hood. He told me frankly of his difficulties and scruples, and mentioned that he had been examining minutely all the texts bearing on the doctrine of the Trinity, and writing out explanations of them, that he might be ready to answer Dr. Dwight, who, he expected, would erelong call him to an account."

Mr. Sherman was naturally embarrassed by the creed which he had imposed on the church, but his people very readily voted that it was "not a test of communion in church privileges, but that we will hold Christian fellowship with all, whatever may be their particular theological opinions, who afford, by a life and conversation according to the gospel, a comfortable evidence that they are the friends of Christ." When the church was thus informed of his change of opinions, a single deacon was the only man who was disposed to make complaint of him. In all probability, his hearers recognized in his new statement of belief the very impressions which, ignorant of controversy, they had derived from their own reading of the Bible. But the clerical Association to which Mr. Sherman belonged took alarm. They proposed to convene the clergy and laity of the churches in the county in consociation as a court for the trial of Mr. Sherman, a court of that kind having been authorized by the Saybrook platform, yet having never been recognized as existing in any previous instance. The Association, finding that the Mansfield church as a body would take no action towards the trial of their minister, voted as a clerical body to suspend their ministerial connection with him. The church stood by their minister, and refused to recognize the authority of such a court. Whereupon the Association voted that, if they persevered in their adherence to Mr. Sherman, the Association would no longer recognize them as an evangelical church. This action threatened the disruption of the society, for,

while the majority was liberal and even after Mr. Sherman's final withdrawal endeavored to induce him to return to Mansfield, a minority favored submission.

About this time Mr. Sherman made a visit to his brother-in-law, Joshua Storrs, who had lately removed to Oldenbarneveld, in the neighborhood of Trenton Falls, N.Y. Here lived Colonel Mappa and Judge Van der Kemp, both earnest Unitarians, and, on hearing Mr. Sherman preach, they resolved to make an effort to secure his services. Accordingly, the church which these gentlemen and their families had organized as "The Reformed Christian Church" invited him to become their pastor; and he was disposed to accept the invitation. He, accordingly, took measures for convening a council to effect his dismission at Mansfield, and this council, which consisted of the Rev. Messrs. Henry Channing of New London, Aaron Bancroft of Worcester, Salmon Cone of Colchester, Abiel Abbot of Coventry, and John Thornton Kirkland of Boston, with a delegate from each church, met on the 23d of October, 1805, and voted that it was expedient that Mr. Sherman should withdraw from Mansfield, giving him a hearty recommendation for his moral character and ministerial gifts, but avoiding any direct indorsement of his opinions. These opinions had by this time been published in a book bearing the title: "One God in one Person only: and Jesus Christ a Being distinct from God, dependent upon Him for his Existence, and his various powers; maintained and defended." This was the first formal and elaborate defence of Unitarianism that had appeared in New England. It was replied to by the Rev. Daniel Dow, of Thompson, Conn., in a pamphlet entitled "Familiar Letters to the Rev. John Sherman, in particular reference to his late Antitrinitarian Treatise."

An answer to this appeared under the title of "A Wreath for the Rev. Daniel Dow," etc., which was written by Judge Van der Kemp. In 1806 Mr. Sherman published a "View of Ecclesiastical Proceedings in the County of Windham, Conn." This pamphlet was answered the next year in one by the Rev. Moses C. Welch, of North Mansfield, entitled "Misrepresentations detected." As these were among the earliest, so they were amongst the most earnest and severe, of all the pamphlets that were written in connection with the Unitarian controversy.

Mr. Sherman was installed pastor of the church at Oldenbarneveld (now Barneveld) on the 9th of March, 1806, the first minister of the oldest Unitarian society in the State of New York. In order to provide more comfortably for his increasing family, he subsequently established a school in the neighborhood, which soon acquired great popularity, and occupied nearly his whole attention for many years. In 1822 he built a house at Trenton Falls for the accommodation of visitors, which he called the "Rural Resort." The next year he removed thither with his family, and there he died on August 2, 1828, in the fifty-seventh year of his age.

Mr. Sherman was married on the 13th of February, 1798, to Abigail, daughter of Jacob Perkins, of Norwich, Conn. They had nine children,—four sons and five daughters. Mrs. Sherman died December 8, 1860, in the eighty-seventh year of her age.

Dr. Sprague made up his sketch of Mr. Sherman from manuscripts contributed by Dr. Abiel Abbot and the Hon. R. S. Baldwin and from Mr. Sherman's own View of Ecclesiastical Proceedings in the County of Windham. For further material see the autobiography of Frances Adrian Van der Kemp, edited by Helen Lincklaen Fairchild, New York, 1903; and C. Graves's Century of Village Unitarianism, being a History of the Reformed Christian (Unitarian) Church of Trenton, N.Y., Boston, 1904.

NATHANIEL THAYER

1769–1840

Nathaniel Thayer was born in Hampton, N.H., July 11, 1769. His father was the Rev. Ebenezer Thayer, who was a native of Boston, was graduated at Harvard College in 1753, was settled as pastor of the church in Hampton in 1766, and died in 1792, at the age of fifty-eight. His mother, a lady of remarkable energy of character, was a daughter of the Rev. John Cotton, of Newton, and a lineal descendant of the celebrated John Cotton, the first minister of Boston. It is remarkable that he belonged to a family on the mother's side in which there had been an uninterrupted succession of ministers for nearly two hundred and thirty years.

Nathaniel was sent to Phillips Academy, Exeter, and belonged to the first class of pupils ever offered by that institution to Harvard College, where he graduated with distinguished honor in 1789.

Immediately after he had completed his college course, he took charge of the grammar school in Medford, and at the same time studied theology under the direction of the Rev. Dr. Osgood, the minister of the parish. Having remained at Medford a year, he returned to Cambridge, and continued his theological studies under the Rev. Dr. Tappan, then Professor of Divinity in the college. He held the office of tutor in college for about one year. Soon after being licensed to preach, he spent the greater part of a year at Wilkesbarre, Pa., supplying the congregation there, during which time he was an inmate of the family of the Hon. Timothy Pickering, Secretary of War. This

was a period of great interest to him, and he retained a vivid and grateful recollection of the acquaintances which he then formed, and of many events which then occurred, till the close of life.

In the summer of 1793 he began preaching to the church and society in Lancaster, then under the pastoral care of the Rev. Timothy Harrington. After the usual term of probation he received a unanimous call to settle as colleague-pastor, and was ordained and installed on the 9th of October following, the sermon on the occasion being preached by his theological instructor, the Rev. Dr. Osgood. Mr. Harrington lived about two years after this, and, at his death, Mr. Thayer succeeded to the sole charge of the parish.

Here he continued, greatly esteemed by his congregation and respected by the community at large, till the close of life. He was universally regarded as a man of great tact and sagacity; and it was probably on this account that his services were put in requisition for the settlement of ecclesiastical difficulties more frequently than those of any other man of his day. In the course of his ministry he was a member of no less than one hundred and fifty ecclesiastical councils, and the results of these councils were frequently drawn up by himself. In many of these councils he shared the responsibility of leadership with Dr. Aaron Bancroft, of Worcester. These two were popularly regarded as the chief Unitarians of Worcester County.*

* Dr. THAYER was the founder of the Lancaster Association of Ministers which was formed on April 14, 1815, and consisted originally of four members, Dr. Thayer, David Damon of Lunenburg (see p. 199), Isaac Allen of Bolton, and Lemuel Capen of Sterling. To these were later added Dr. Allen of Northboro (see p. 212), Samuel Clarke of Princeton (see Volume III. p. 361), and Peter Osgood of Sterling. In May, 1820, this Association was united with the surviving members of the old Worcester Association to form a new Association (see Allen's History of the Worcester Association). The

He preached the Artillery Election Sermon in 1798, and the Annual Sermon before the legislature of Massachusetts in 1823. He was honored with the degree of Doctor of Divinity from Harvard College in 1817.

Mr. Thayer was from the first a liberal Christian. "Religion lay in his mind," said Dr. Alonzo Hill, "not encompassed with subtleties, but in a simple and rational form. Addressing himself to the reason, judicious in his thoughts, never offending the most fastidious taste, possessed of a voice of rich, deep, and varied tones, and a manner peculiarly impressive, . . . he was a decidedly popular preacher." He was indeed called to the pastorate of the Church Green Society in Boston, which later settled his classmate Kirkland, and overtures were made to him by the First Church in Boston, which soon called another of his friends, William Emerson.

When Lafayette made his tour through this country in 1825, Dr. Thayer was requested to address him in behalf of the inhabitants of Lancaster. He performed the service with great appropriateness, and concluded his address with these words: "It is especially our prayer that in that day in which the acclamation and

members of the Lancaster Association not elsewhere commemorated in these volumes were:—

Isaac Allen (1771–1844) was born at Weston, October 31, 1771. When a lad of thirteen, a fall on the ice made him a cripple for life. He graduated from Harvard College in 1798, studied for the ministry with Dr. Kendal of Weston, was ordained at Bolton March 14, 1804, and there served through a faithful ministry of forty years. He died March 18, 1844. He never married, and left his estate as an endowment for the church in Bolton. He was not a learned theologian, but a man of large common sense and straightforward honesty. Under him the Bolton parish passed almost unconsciously into the liberal fellowship.

Lemuel Capen (1789–1858) was born in Dorchester, November 25, 1789, the son of John and Patience (Davis) Capen. He fitted for college with the Rev. Peter Whitney, of Quincy, graduated from Har-

applause of dying men shall cease to reach or affect you, you may receive from the Judge of character and Dispenser of imperishable honors, as the reward of philanthropy and incorruptible integrity, a crown of life which will never fade." The General is said to have exhibited no inconsiderable emotion when these words were uttered, and, some years after his return to France, he referred to the occasion and the address with great interest.

Dr. Thayer's vigor of body and mind continued, in an unusual degree, to old age. Though, with a single exception, he was the oldest Congregational clergyman in the State having the sole charge of a parish, he never intermitted any of his accustomed labors to the last. In the early part of June, 1840, he set out to travel for health and pleasure, and died suddenly at Rochester, N.Y., on the 23d of June. His remains were carried back to Lancaster, and buried on the 29th, in the midst of his people. The funeral sermon was preached by the Rev. Alonzo Hill, of Worcester.

He was married, October 22, 1795, to Sarah, daughter of the Hon. Christopher Toppan, of his native village. They had eight children, five of whom with their mother survived their father.

vard in 1810, studied theology at Cambridge, and on March 22, 1815, was ordained and settled over the First Congregational Church and Society at Sterling. He resigned this charge June 21, 1819, and after some years spent in teaching was settled over the Hawes Place Society in South Boston from October 31, 1827, to June 22, 1839. He was twice a member of the State legislature. Mr. Capen married, October 11, 1815, Mary Ann Hunting, of Roxbury, by whom he had six sons and three daughters. He died in the autumn of 1858.

Peter Osgood (1793–1865) was born in Andover, Mass., February 4, 1793, and was the son of Peter and Hannah (Porter) Osgood. He graduated from Harvard College in 1814, and, entering the Divinity School, became a member of the first graduating class. He succeeded Lemuel Capen at Sterling, June 30, 1819. After a happy ministry of thirty years he withdrew in 1839 and returned to the farm on which he was born, where he died August 27, 1865.

The following sketch is from the Rev. Samuel Willard, D.D., of Deerfield:—

"Dr. Thayer was in stature rather below the medium height, and in his earlier years was of a spare habit, though he accumulated flesh with advancing life. He had an open, generous face, which seemed at once to invite confidence and proffer offices of good will. His manners were uncommonly bland and amiable, and yet were far from lacking dignity. He was always welcome to every social circle, and persons of all ages and classes seemed to enjoy his company. More than most men, he was attentive to those little courtesies of life, in which is centred so much of human enjoyment. Not even a little child would be long in his presence without feeling that he was in a region of bright sunshine.

"As a preacher, Dr. Thayer had some fine qualifications. His voice was one of the best, clear, melodious, and commanding, and his enunciation was remarkably distinct; but he had a measured cadence which gave to his manner somewhat of an air of uniformity. His appearance was highly dignified, approaching, perhaps, to an air of stateliness. He uttered himself with great solemnity, and not unfrequently with considerable pathos. He did not often preach upon doctrinal points, but dwelt chiefly on the practical precepts of the New Testament. I do not remember ever to have heard more than one sermon from him that could be considered in any sense controversial, and that was nothing more than a simple statement of the doctrines of the Unitarian school."

Miss Elizabeth P. Peabody, who kept a school at Lancaster for several years, spoke of Dr. Thayer as "the ideal of an old-fashioned New England clergyman," and described his life as follows:—

"Dr. Thayer lived in a plain parsonage, made gor-

geous by a front yard, which was an avenue of beautiful elms meeting over the plain green grass-plat before the door, in that most transcendent natural arch which is made by corresponding rows of what Southey so finely calls 'the lady of the forest.' On one side was a large garden, which Dr. Thayer cultivated with his own hands, having ever since his settlement, then some forty years, risen at four o'clock in the morning to work in it. It was quite the fashion in Lancaster to rise early, and I often made a call on him in his garden at five o'clock in the morning, although I walked nearly two miles to enjoy the pleasure.

"After breakfast, he always went to his study, and his first business in the week was to write a sermon, which was always characterized by excellent sense, and delivered with much impressiveness, in a rich round voice, that sounded like thunder in the pew under the pulpit, where I sat. He never, I believe, wrote but one a week.

"But it was in his more private relations to his people that Dr. Thayer was most interesting. Lancaster, the village of elms, and one of the loveliest spots in Massachusetts, was so large that he had to ride many miles to make his parish calls; and this visiting was the business of most of his summer days. I sometimes rode with him, and he would stop every time he met any one, and have a few words. He was the counsellor of every family; for this old township was then an undivided parish, all whose inhabitants attended his church, except a few Swedenborgians. Nearly every afternoon during the whole winter he devoted to visiting the schools, being always on the School Committee.

"Dr. Thayer had great prudence as well as great kindness, and seemed to disarm and control all troubling passions. He was thoroughly respected, and had great

influence, although modesty and reserve were very strong characteristics.

"He was one of the first—if not the first—minister in Massachusetts who, immediately on his ordination, called the church together, and cast out the two old Puritan creeds, which had been the conditions, the one of having children baptized, and the other of receiving the communion, and substituted a platform which a Unitarian could subscribe, as it proposed only faith in Christ, leaving every one to define this according to his private judgment. He told me the change was made with very little disputing and no serious opposition."

The following is a list of Dr. Thayer's publications:—

A Sermon on the Annual Fast, 1795; A Sermon at the Funeral of his Colleague, Rev. Timothy Harrington, 1795; A Discourse before a Lodge of Freemasons, 1797; An Artillery Election Sermon, 1798; A Sermon at the Ordination of Elihu Whitcomb, 1799; A Sermon at the Installation of the Rev. William Emerson, Boston, 1799; A Sermon at the Ordination of John Sabin at Fitzwilliam, N.H., 1805; A Sermon at the Ordination of Samuel Willard, Deerfield, 1807; A Sermon on the National Fast, 1812; A Sermon at the Interment of the Rev. Francis Gardner, Leominster, 1814; A Sermon on leaving the Old Church at Lancaster, 1816; A Sermon on entering the New Church at Lancaster, 1817; A Sermon at the Funeral of Henry Bromfield, Esq., of Harvard, 1820; The Massachusetts Election Sermon, 1823; A Sermon at the Installation of the Rev. Winthrop Bailey at Greenfield, 1825; A Sermon on Revivals of Religion, published in the *Liberal Preacher*, 1827; A Sermon at the Dedication of the New Church in Stow, 1827; A Sermon at the Ordination of William H. White at Littleton, 1828; A Discourse delivered at Townsend, 1828; A Discourse at the Ordination of A. D. Jones at Hubbardston, 1828; A Thanksgiving Discourse, 1828; A Discourse at the Ordination of his Son, C. T. Thayer, at Beverly, 1833; An Address at the Berry Street Conference, 1831.

Dr. Sprague's sketch of Dr. Thayer was compiled from Dr. Hill's Funeral Discourse and from notes sent him by Dr. Thayer's son, the Rev. C. T. Thayer.

JAMES KENDALL

1769–1859

James Kendall was the youngest son of Major James and Elizabeth Nason Kendall, of Sterling, Mass., where he was born, November 3, 1769. As a boy, he worked on his father's farm in the summer and, when old enough, taught school in winter. He was prepared for college under the instruction of the Rev. Reuben Holcomb, the minister of Sterling, and he graduated at Harvard in 1796. He then spent two years as a teacher at Phillips Andover Academy, and at the same time studied theology under the direction of the Rev. Jonathan French, of Andover. He was approbated to preach by the Andover Association in 1798, and in the same year was chosen tutor of Greek in Harvard College, and returned to Cambridge, where he continued his studies with the advice and aid of Professor Tappan. He was ordained minister of the First Parish in Plymouth on January 1, 1800, his teacher, the Rev. Jonathan French, preaching the sermon. He remained the sole pastor of this old Pilgrim society for thirty-eight years, and after the settlement of a colleague* in 1838 he continued active ministerial

*With Dr. Kendall was associated as colleague from 1838 to 1853 George Ware Briggs. (See Vol. III. p. 37.) After him a second colleague followed, Henry Lewis Myrick, who remained but a year, and was followed by George Sumner Ball, who was born in Leominster, Mass., May 22, 1822, graduated from Meadville in its first class in 1847, and was ordained and settled over the First Unitarian Church in Ware in October of that year, remaining just two years. From Ware he was called to Upton, and was settled there five years. Mr. Ball was called to Plymouth as Dr. Kendall's colleague in April, 1855, and remained there two years. He then returned at the invi-

labors until his death on the 17th of March, 1859, in the ninetieth year of his age. His funeral sermon was preached by his former colleague, the Rev. Dr. George W. Briggs, of Salem.

Mr. Kendall received the degree of Doctor of Divinity from Harvard in 1825. He was twice married: first, in 1800, to Sarah, daughter of Deacon Daniel Poor, of Andover, who became the mother of six children and died in February, 1809; and, second, in 1810, to Sally, daughter of Deacon Paul Kendall of Templeton,

tation of his old church in Upton, and was again its pastor from 1857 till 1892, still continuing to reside in Upton, where he made a model parishioner till his death, September 6, 1902. During the Civil War he served thirteen months as chaplain of the Twenty-first Massachusetts Regiment, and after his return served as chaplain of the Massachusetts House of Representatives. He served long also on the School Committee of Upton and for some years in the House and Senate.

Dr. Kendall's publications were as follows:—

A Discourse on the Character of Washington, delivered at the Request of the Town of Plymouth, 1800; A Sermon on the Death of Mrs. Jane Robbins, 1800; A Sermon on the Death of Colonel George Watson, 1800; A Sermon on the Death of the Rev. David Tappan, D.D., 1803; A Sermon at the Ordination of Rev. Caleb Holmes at Dennis, Mass., 1805; A Sermon before the Ancient and Honorable Artillery Company, 1806; a Sermon before the Society for Propagating the Gospel among the Indians and Others in North America, 1811; A Sermon before the Humane Society, 1813; A Sermon at the Ordination of Oliver Haywood at Barnstable, 1815; A Sermon, in the *Liberal Preacher*, on Man's Accountableness to his Creator, and a Future Retribution, 1828; A Sermon at the Ordination of H. B. Goodwin at Concord, Mass., 1830; A Sermon at the Ordination of his Son, James A. Kendall, at Medfield, Mass., 1830; Charge at the Ordination of Chandler Robbins as Minister of the Second Church, Boston, 1833; Sermon at the Funeral of Rev. Ezra S. Goodwin, 1833; * Sermon on the Wreck of the Brig Regulator, 1836; Semi-centennial Sermon, 1850.

* Ezra Shaw Goodwin (1787–1833) was born in Plymouth, Mass., September 11, 1787. He was the youngest son of General Nathaniel Goodwin, of Plymouth, who died in 1819, at the age of ninety. His mother, the second wife of General Goodwin, was the daughter of the Rev. John Shaw, of Bridgewater. Mr. Goodwin graduated at Harvard in 1807, and then continued at Cambridge for some months, as a resident graduate, pursuing the study of theology, in accordance with a purpose formed in his early youth. He afterwards studied by himself at home, with some general superintendence from Dr. Kendall. In September, 1809, he received the approbation of the

who also became the mother of six children, and died in February, 1845.

Dr. Kendall was a man whose character and attainments made a deep impression upon the community in which he lived, and no one was better able to illustrate and champion the primitive simplicity and inclusiveness of the First Church in Plymouth. The old parish in the closing years of the eighteenth century had been more or less divided in doctrine, and the call given to Mr. Kendall was in a measure a triumph for the more liberal element in the congregation. He was elected by a very large majority of the society and a clear majority of the church, but the minority was never altogether satisfied. At the council for the ordination of Mr. Kendall a remonstrance was presented by three members of the church, who said that they represented fifteen dissenting members. The council, which was quite orthodox in its representation, gave the remonstrance its full weight, but, being entirely satisfied with the qualifications of the candidate, came to the conclusion that it was their duty to comply with the request of the great majority and proceed to the

Plymouth Association, and was invited to supply the pulpit at Topsham, Me., where, with the exception of a few Sabbaths spent at Augusta, he continued for more than a year. From September, 1811, and through the greater part of 1812, he supplied the First Parish in Sandwich, Mass.; and, having received and accepted an invitation to settle there, was ordained on the 17th of March, 1813.

In a little more than a year from the time of his settlement Mr. Goodwin was married to Ellen Watson, the eldest daughter of the Hon. John Davis, of Boston. Mrs. Goodwin survived her husband for some years, but they had no children.

Mr. Goodwin was originally settled for only ten years, but at the expiration of that time he was engaged for an indefinite period. He was in the diligent prosecution of his labors, when he was arrested by the disease that terminated his life. He died on the 5th of February, 1833, in the forty-sixth year of his age and the twentieth of his ministry. A discourse was delivered at his funeral by Dr. Kendall.

ordination. The minority afterwards withdrew to form the Third Congregational Society of Plymouth.

Dr. Kendall was a man of generous and dispassionate judgment, of inflexible integrity, of gentle and kindly affections. "His very presence," said one of his successors, "rebuked passion and disarmed prejudices. Opponents might challenge his opinions, but could not dispute his Christian character. For fifty-nine years he was identified with the best life of Plymouth, and endeared himself to the citizens generally by his readiness to serve them in any capacity within his power." He was deeply tried by the theological divisions which occurred in the earliest years of his ministry, but his patience was unwearied. He united firmness in his own convictions with benignity toward those who differed from him. He was disinclined to abstruse speculations of any kind. He believed in the theology of the heart more than in that of the intellect. He did not try to climb the lofty heights of thought, but he dwelt in the noonday brightness of universal Christian truth. He chiefly delighted to preach of God's providential care and universal love. He remembered the applications of the gospel to the special sins of the community and of the nation, to intemperance, to slavery, to war. He was temperamentally averse to all controversy, and wished to bind all people together in the bonds of Christian unity. By his cheerful serenity, his kindly affections, his habitual gentleness, his real strength of character, he established the ancient church of the Pilgrims in the lines of its natural inheritance.

The sketch of Dr. Kendall is derived from a note furnished by Dr. Sprague and from Cuckson's History of the First Church in Plymouth. The note on Mr. Goodwin is abridged from Dr. Sprague's article, which, in turn, was taken from the memoir prefixed to Mr. Goodwin's posthumous sermons.

JOHN THORNTON KIRKLAND

1770–1840

John Thornton Kirkland was a son of the Rev. Samuel Kirkland, the well-known missionary among the Indians, and of Jerusha, his wife, whose maiden name was Bingham, and who was a niece of the first President Wheelock. He was born, with a twin brother, whose name was George Whitefield, at Herkimer, N.Y., on the 17th of August, 1770. He was called John Thornton in honor of the celebrated English philanthropist of that name, who had contributed liberally to the support of the Indian mission. Two years after the birth of the boys, in consequence of a liberal donation from the Society in Scotland for Propagating Christian Knowledge, their father was enabled to purchase a small house and farm in Stockbridge, Mass., where the children spent their early years.

In March, 1784, when he was thirteen years old, John Thornton was taken by his father to Andover, and placed in Phillips Academy, then under the care of Dr. Eliphalet Pearson. In consideration of his father's circumstances, the Hon. Samuel Phillips, afterwards Lieutenant-Governor of Massachusetts, received him into his family, and paid all the expenses of his course preparatory to entering college. After spending two years at the academy, he was admitted to Harvard in April, 1786, at the age of fifteen.

In the winter vacation of 1787 he enlisted for thirty days in the armed force which, under the command of General Lincoln, quickly succeeded in putting down Shays's rebellion. During his whole college

course he was distinguished as a scholar, and was also very popular because of his good nature and generosity. He graduated with high honor in 1789.

He then returned to Andover as an assistant in the academy, devoting himself for a year to his duties as a teacher, and uncertain whether he should ultimately choose, as a profession, law or divinity. After leaving Andover, he went home to Stockbridge, and began the study of theology under the direction of the Rev. Dr. Stephen West. Dr. West's views of theology, which were decidedly orthodox, found, however, little favor in the eyes of his pupil; and, accordingly, after a short time he went to Cambridge to continue his studies in a more congenial atmosphere. In 1792 he made a visit to his father, and spent several months with him in work among the Oneida Indians. In November of the same year he was appointed a tutor at Cambridge, in the department of logic and metaphysics, and held the office till January, 1794.

Mr. Kirkland almost immediately after he was approved by the Boston Association was unanimously called to be pastor of the New South Church in Boston, and was ordained on the 5th of February, 1794, Dr. Tappan preaching the sermon and Mr. Kirkland's father giving the charge.

In the year 1802, when he was only in the thirty-second year of his age and the ninth of his ministry, he received the degree of Doctor of Divinity from Princeton. The degree of Doctor of Laws was conferred upon him by Brown University in 1810.

Such was the reputation which Dr. Kirkland acquired in the community and so commanding the influence which he exerted that when the presidential chair in Harvard College was vacated by the death of Dr. Webber, he was chosen president by the cor-

poration, August 7, 1810; and his election was confirmed by the Board of Overseers on the 23d of the same month. On the 14th of November following, he was inducted into office,—a congratulatory address in Latin being delivered on the occasion by Mr. Samuel Cooper Thacher,* the librarian of the

* Samuel Cooper Thacher was a descendant of the Rev. Thomas Thacher who came to this country in 1635, and was the first minister of the Old South Church in Boston. He was a son of the Rev. Peter Thacher, who was called from Malden to Brattle Street Church, Boston, a few months previous to the birth of his son. His parental ancestors had been ministers for many generations. Samuel Thacher was fitted for college at the Boston Latin School. He graduated at Harvard with highest honors in 1804, and then began his theological studies under the direction of Dr. Channing, between whom and himself there ever afterwards existed the most confidential friendship.

In the early part of 1805 Mr. Thacher took charge of the Boston Latin School during a vacancy in the office of head-master, and subsequently, for a short time, kept a private school. He was at this period associated with several friends in Boston in conducting the *Monthly Anthology*,—a periodical whose literary merit was widely acknowledged.

In the summer of 1806 it was deemed expedient that the Rev. Mr. Buckminster, of Brattle Street Church, should go abroad for the benefit of his health. Mr. Thacher was selected to be his travelling companion. Shortly after his return, in the summer of 1807, he was appointed librarian of Harvard College. This appointment he accepted, and in connection with this office prosecuted his theological studies at Cambridge. He still continued his connection with the *Monthly Anthology*, and did much to sustain its high reputation. He published a "Review of the Constitution and Associate Statutes of the Theological Seminary in Andover, with a Sketch of its Rise and Progress," which is one of the most important pamphlets in the Unitarian controversy of that day. It called forth an able and spirited reply in the *Panoplist*, at that time the organ of the orthodox party; and this, in turn, was replied to by Mr. Thacher.

In November, 1810, Dr. Kirkland was inducted to the presidency of Harvard College; and on that occasion Mr. Thacher delivered the congratulatory address in Latin. "I had then," says Dr. Greenwood, "just entered college, and I well remember the graceful appearance of the orator, and the praises which his performance re-

university, who a few months after succeeded Dr. Kirkland in his pastoral charge.

The presidency of Dr. Kirkland marked, in many respects, a brilliant period in the history of the University. Under his administration the course of studies was remodelled and enlarged, the qualifi-

ceived from all lips for the propriety of its sentiments and the elegance of its Latinity."

Mr. Thacher soon afterwards received a call to become the pastor of the New South Church, and was ordained and installed on the 15th of May, 1811, the sermon being preached by President Kirkland.

Mr. Thacher entered upon his labors with great zeal, and won in an uncommon degree the affectionate regards of his people. Before many months, however, his health began to decline, and in the spring of the year succeeding his settlement he was obliged to take a journey for the benefit of his health. While he was absent, he received a great shock by the intelligence of the death of his friend and fellow traveller in foreign lands, Mr. Buckminster. The beautiful sketch prefixed to Buckminster's published Sermons was written by Mr. Thacher.

In the year 1814 the old meeting-house in Summer Street, which had stood nearly a century, was taken down and a new church built. At the opening of the new house, Mr. Thacher preached a sermon entitled "An Apology for Rational and Evangelical Christianity," which was shortly after published. Dr. Greenwood says of it that "it became a general topic of conversation; and while by one portion of readers it was praised as an able and lucid exposition of intelligible Christianity, and a calm and manly defence of those who had embraced such a faith, it was denounced by another portion as advancing principles subversive of what they called the peculiar and fundamental doctrines of the gospel." Not long after this he preached a Sermon on the "Unity of God," the design of which, as expressed by his biographer, was "simply to state what the doctrine of the Trinity was, and how irreconcilable it appeared in his mind to the doctrine, so plainly revealed and so forcibly inculcated in the Scriptures, of the unity of the divine nature; how slender, besides, the support was which it derived from the Bible; and how expressly it was contradicted by the instructions, the prayers and the conduct of our Saviour." A manuscript copy of the discourse having been sent to England, it was printed there without the author's knowledge, and was subsequently reprinted more than once in Massachusetts. Both these sermons contained probably a more formal and vigorous de-

cations for admission greatly advanced, the Law School established, the Medical School reorganized; four professorships in the academic department endowed and filled, three new and substantial buildings erected, the library doubled by accessions from various sources, and the college grounds greatly improved by beautiful shade-trees. To Dr. Kirkland's influence with the rich men of Boston there was scarcely a limit; and this influence he failed not to exert to the utmost in favor of an institution with which he had so many grateful associations.

In August, 1827, he suffered a stroke of paralysis,

fence of Unitarian views than had been previously presented in any sermons published in this country. In the same year that this latter sermon was preached he superintended the Boston edition of Yates's "Vindication of Unitarianism," to which he added "A Dissertation on the Kind and Degree of Evidence Necessary to establish the Doctrine of the Trinity, and by which we might expect the Doctrine of the Trinity would be supported in the Scriptures."

In the autumn of 1815 he had another hemorrhage from the lungs. His physicians recommended that he should cross the ocean, and his congregation generously concurred in carrying out the measure. On reaching London, he was advised to go to the Cape of Good Hope. Accordingly, he embarked about the 20th of October, arrived at the Cape on the last day of the year. At Cape Town, where he first stopped, he met with great hospitality, particularly from a family who had been in Boston, and had shared the kindness of his own relatives. Early in April he set sail for England, and on the 25th of June was safely landed at Hastings. He had hoped and expected to be able now to return home; but his medical advisers in London thought it would be a hazardous experiment, and in deference to their judgment he went to Paris towards the end of August, and, after remaining there a few weeks, passed on to Moulins, where he died, January 1, 1816.

Besides the sermons already mentioned, Mr. Thacher published more or less in nearly all the volumes of the *Anthology*, and one article in the *General Repository and Review*. In 1824 there was published a volume of his sermons, including those which had been printed in his lifetime, in connection with a memoir of his life by the Rev. Dr. Greenwood.

and on the 28th of March, 1828, he tendered his resignation, which was accepted by the corporation with the highest expressions of respect for his character and of gratitude for his services. On the 1st of April he took leave of the students in the college chapel, in a brief and touching address.

Early in September, 1827, President Kirkland was married to Elizabeth, daughter of his former friend and parishioner, the Hon. George Cabot. He left Cambridge in April, 1828, and, after spending the summer in Boston, set out with his wife on a long journey through the southern and western parts of the United States. He passed part of the winter in New Orleans, and was met everywhere with a most cordial welcome. On his return, in the spring of 1829, he embarked from New York, with his wife, for Europe, and spent three years and a half travelling in foreign countries. He reached home in October, 1832.

Notwithstanding his life was prolonged and his health and spirits benefited by his long and interesting foreign tour, yet his constitution had undergone a shock from which recovery was hopeless; and though for several years he was often seen in the streets of Boston, and always had a hearty greeting from his friends, yet they could recognize in him only a wreck of the fine person and intellect they used to know. He died on April 26, 1840, at the age of sixty-nine. His funeral was attended on the succeeding Tuesday, when he was laid by the side of his old friend, Mr. Cabot, in the Granary Burying-ground. Dr. Young, Dr. Parkman, and Dr. Palfrey all delivered discourses commemorative of his life and character, which were severally published. Mrs. Kirkland died in 1852.

The following description of Dr. Kirkland is taken

from a letter written by the Rev. Alexander Young,* who was a student at Harvard under him, one of his successors in the pulpit of the New South Church, and who conducted Dr. Kirkland's funeral:—

"Dr. Kirkland was distinguished above any other man whom I have ever known as an ethical preacher. He possessed a thorough, intimate, marvellous knowledge of man. He detected men's hidden motives and

* Alexander Young (1800–1854), a son of Alexander and Mary Young, was born in Boston on the 22d of September, 1800. His father was a printer, and was one of the publishers of the *New England Palladium*. In 1816 he graduated at the Boston Latin School, and in 1820 at Harvard College. The year succeeding his graduation he was employed as assistant teacher in the Boston Latin School. In the autumn of 1821 he entered the Divinity School of Cambridge, where he pursued the regular course of study for three years. On the 13th of September, 1824, he was approved, by the Boston Association, as a candidate for the ministry. Within two months from the time he entered the pulpit, he was unanimously invited to take the pastoral charge of two churches in Boston,—one the Twelfth Congregational, the other the New South. This latter call he accepted, and on the 9th of January, 1825, he was ordained as the eighth pastor of the Sixth Congregational Church, and was the seventy-seventh Congregational minister settled in Boston. The sermon at his ordination was preached by the Rev. John G. Palfrey, and the charge was given by Dr. Channing.

Though Mr. Young possessed naturally a strong constitution, his health became considerably impaired in the year 1833, which led him to cross the ocean and pass some time in foreign countries. This was the only material interruption of his labors during the whole period of his ministry. The degree of Doctor of Divinity was conferred upon him by Harvard College in 1846.

Dr. Young preached for the last time on the 29th of January, 1854. He died on the 16th of March, and his funeral was attended on the 20th, on which occasion a sermon was preached by the Rev. Dr. Gannett.

Mr. Young was married on the 1st of November, 1826, to Caroline, daughter of Eleazar and Rossfair (Brooks) James, of Barre, Mass. He had twelve children, of whom eight, with their mother, survived him.

Dr. Young was elected a member of the board of overseers of

secret principles of action, and dragged them forth to the light. Such was his wonderful and accurate knowledge of human nature, and his clear insight into the springs of human action, that sometimes, when I have heard him preach, it seemed to me that he had actually got his hand into my bosom, and that I could feel him moving it about, and inserting his fingers into all the interstices and crevices of my heart.

Harvard College in 1837, and in 1849 was chosen secretary of the board. He was recording secretary of the Massachusetts Historical Society, president of the Society for Promoting Christian Knowledge, Piety, and Charity, a director of the Society for Promoting Theological Education, a member of the Massachusetts Congregational Charitable Society, a member of the Society for Propagating the Gospel among the Indians and Others in North America, vice-president of the Boston Latin School Association, and a member of the historical societies in various other States.

In 1829 he edited a series of "Selections from the Old English Prose Writers," in nine volumes. In 1841 he published "The Chronicles of the Pilgrim Fathers of the Colony of Plymouth, from 1620 to 1625," of which a second edition appeared in 1844. In 1846 he issued "Chronicles of the First Planters of the Colony of Massachusetts Bay, from the First Voyage of Discovery in 1584, to the Dissolution of the Virginia Company in 1624"; and "Chronicles of Maritime Discovery on the Coasts of North America," which it is much to be regretted that he did not live to complete.

The following is a list of Dr. Young's publications in pamphlet form:—

A Discourse on the Sins of the Tongue, 1829; A Sermon at the Ordination of the Rev. James W. Thompson at Natick, 1830; A Sermon at the Ordination of the Rev. William Newell at Cambridge, 1830; A Pamphlet entitled "Evangelical Unitarianism adjusted to the Poor and Unlearned," 1830; A Discourse occasioned by the Death of William Parsons, 1837; A Discourse on the Life and Character of the Hon. Nathaniel Bowditch, 1838; A Sermon at the Ordination of the Rev. George E. Ellis, Charlestown, 1840; A Discourse on the Life and Character of the Rev. John Thornton Kirkland, D.D., 1840; A Discourse occasioned by the Death of the Hon. William Prescott, 1844; A Discourse on the Twentieth Anniversary of his Ordination, 1845; the Dudleian Lecture, 1846;

"Dr. Kirkland uttered great moral maxims, and profound religious truths without any parade or preparation, without forewarning his hearers that he was now going to bring forward some great thought or some new view, and without reminding them afterwards that he had done so. He was apparently unconscious and careless of those profound sayings of his which contained a world of practical wisdom.

A Discourse occasioned by the Death of Benjamin Rich, 1851; A Discourse occasioned by the Death of Mrs. Catherine G. Prescott, 1852.

The Rev. Joseph Allen wrote of him:—

"In his exterior he was plain and unostentatious and gave you the idea of a straightforward, honest, earnest man. He was scarcely of medium height, but was robust and portly, and his whole appearance indicated a vigorous constitution and firm health. His manners were gentlemanly and sufficiently free, indicating what he really possessed,—much good nature and kindliness of spirit. While he never lost sight of the dignity appropriate to his office, he had a keen relish for the enjoyments of social life, and could appreciate a good hit as well as any other man. His mind, I should say, was rather solid than brilliant,—it moved in a clear path, and accomplished its results with ease and certainty, but its movements were not rapid. He was an intense lover of books, and his library, which was admirably selected and very extensive, furnished ample treasures to his cultivated taste. He was especially fond of historical research, and the contributions which he has made to the early history of the Colony of Massachusetts are of themselves sufficient to render his name imperishable. He was a most careful and industrious collector of remarkable facts, while yet he was careful to distinguish between what was authentic and what was doubtful and merely traditionary. Hence his historical works are justly regarded as of the highest authority.

"In his religious opinions Dr. Young was a decided Unitarian, but he had no sympathy with those who would be called extremists in his denomination. His preaching was generally practical, rarely what would be called doctrinal, and seldom, if ever, controversial. Indeed, I have some doubts whether even his own people knew what were his views in respect to some of the controverted points of theology,—not from any unwillingness on his part to avow them, but from a conviction that other themes would better subserve their edification and profit. His manner in the pulpit was grave and dignified, and seemed

"He was remarkable, too, for the comprehensiveness of his views and the universality of his judgments. He generalized on a large scale, and generalized everything. He took a broad and liberal view of all subjects, and had a world-embracing philosophy as well as charity. He could not endure details and cared little for isolated facts. I never met with a man who, in social intercourse, said so many things worthy to be remembered and made so many remarks that you could not forget. His conversation was a succession of aphorisms, maxims, general remarks.

"Dr. Kirkland's preaching was, like his conversation, sententious and full of apothegms. There was not much visible logic, or induction, or method in his discourses; and it was not uncommon for him to bring into the pulpit half a dozen sermons or more, and on the instant construct from their pages a new sermon, as he went along, turning the leaves backwards and forwards, connecting them together by the thread of his extemporaneous discourse. These scattered leaves resembled those of the Sibyl, not only

to indicate that he felt the importance of the work in which he was engaged. He had an unusual felicity in delineating character; and hence his funeral discourses were always listened to with the deepest interest.

"Dr. Young had a large share of executive talent, and his influence was widely felt through many different channels. He was remarkably methodical in his habits, having a time for everything and never allowing one duty to interfere with another. He had nothing of a proselyting spirit; and, though honestly devoted to the interests of his own denomination, he never sought to increase its numbers by any means of an unfair or doubtful character. Hence he never made himself obnoxious as a partisan, and among the wise and good of other denominations he numbered many friends. His death occasioned deep lamentation far beyond the limits of his own church."

For his life and work see the funeral sermons by Drs. Gannett and Ellis, the *Christian Examiner*, 1854, and the Proceedings of the Massachusetts Historical Society, 4th Series, vol. ii.

in their confusion, causing many to marvel how he could marshal and manage them so adroitly, but also in condensed and concentrated wisdom. Indeed, condensation was his crowning faculty. It was here especially that he manifested the supremacy of his intellect. He always spoke from a crowded and overflowing mind.

"I must say something of Dr. Kirkland as a man of letters; and here I am ready to admit that he was not a very profound or thorough student. His reading had not been systematic, but desultory. He was rather a general scholar than deeply versed in any particular department. He loved the light and the sunshine of learning. He was not a proficient in any of the natural or exact sciences, nor an adept in abstruse philosophy. He was no antiquary or geologist, no pedant or literary drudge. But he was something more than these,—something far higher and better. While he was far from being deficient in any department of general knowledge, no single subject had engrossed his attention and narrowed and cramped his mind. He acquired his knowledge by intercourse and conversation with intelligent and learned men more than from books. He had, too, the faculty of getting all the good out of a book by rapidly turning over its leaves and running his eye over its pages, without reading it in course from beginning to end. By a sort of literary intuition he seemed to compass the meaning of the author.

"As president of Harvard College, Dr. Kirkland unquestionably acquired his highest distinction. His influence on the students was at once gentle and powerful. From the very beginning he treated them as gentlemen, and made them regard him as their friend. They saw in him a finished specimen of the Christian scholar and gentleman. He was uniformly kind and

courteous to them, tempering his native dignity with a delightful pleasantry.

"Dr. Kirkland had the happy gift of quickly discerning the peculiarities of individual characters, and of accommodating himself to them. He never failed to recognize the countenance of a student and to address him by name. Such had been his large intercourse with the world, and his intimate acquaintance with the leading men from all parts of New England, that a young man could hardly come to the college with whom the president could not, at his first interview, converse familiarly about his friends and relatives."

"His person," wrote the Rev. Charles Wentworth Upham, "was of middle height, and of full dimensions, indicative of an excellent constitution, a healthful condition, and a happy temperament, but not too full for either grace or dignity. His complexion was fair, fresh, and blooming to the last, his countenance perfectly benignant, and radiant with cheerfulness and intelligence. His articulation of voice and general habit of speaking, in private conversation and in public discourse, often had an air of ease and indolence, which would have amounted to almost a disagreeable indication of inertness and sluggishness, had it not been for the current of wisdom, genius, wit, and vivacity, which gleamed through his words and sentences, and gave to his whole manner an exquisite and unrivalled charm. It was strength without effort. Philosophy and eloquence, sense and humor, flowed spontaneously from his lips, and what in other men was the laborious product of mental toil in him was the unconscious pastime of his faculties.

"In the earlier part of his public life, while minister of the New South Society in Boston, he attained to this striking ascendency and commanding position among the leading minds of the community. At that time,

the Boston churches were illuminated by a constellation of great preachers among whom were Buckminster, of learning most precocious, rare, and wonderful, and of eloquence and genius all but angelic, and Channing, whose fame spread wide to the last, but whose heaven-breathing instructions were, from the beginning, fraught with as much interest and power over his hearers as were afterwards felt and confessed by a listening world. Dr. Kirkland could never have been called an orator,—he was indeed very far from it,—his defects of manner would have been much felt and criticised, had the matter of his discourses been less striking and valuable."

It would be easy to multiply such testimonies to any extent. President Stearns, of Amherst, wrote:—

"Of Dr. Kirkland, as a preacher, I have a vivid recollection. I always attended closely to his sermons, and, as elegant productions, full of wise and sententious remarks, expressed with inimitable beauty, they charmed me. His sentences were generally short, often antithetic, terse and to the point, but seemingly mixed and not manifestly consecutive. He appeared to me, in some of his discourses, as a great writer of proverbs, second only to Solomon. It was humorously said that he wrote his sermons on the backs of old letters, and fitted them as he went along. What he said of Fisher Ames, in the incomparable biography of that distinguished statesman, would apply well to his own style: 'He aimed rather at the terseness, strength, and vivacity of the short sentence than the dignity of the full and flowing period. His style is conspicuous for sententious brevity, antithesis, and point. Single ideas appear with so much lustre and prominence that the connection of the several parts of his discourse is not always obvious to the common mind, and the aggregate impression of the

composition is not always completely obtained. In these respects, when his peculiar excellences come near to defects, he is rather to be admired than imitated.'

"Dr. Kirkland's discourses in the chapel were rarely controversial, nor were they, in any considerable degree, of a sectarian type. I have heard him throw out a remark like this,—'that the doctrine of the Trinity was now to be classed with the exploded doctrine of Transubstantiation.' But, generally, so far as I now remember, and judging from my orthodox standpoint, his sermons consisted of short maxims, brilliant apothegms, striking intimations, warnings, or encouragements, in the department of morals, and of special practical benefit to students as guides of life. He would stand in the pulpit almost motionless, and in a careless manner would throw these sparkling gems around him, seemingly unconscious of the brilliance they emitted.

"He was not fond of hard work, and has left but few memorials of his real genius. He can hardly be appreciated by posterity as he was by those who knew him personally."

Miss Elizabeth P. Peabody said of him:—

"There was nothing keener than his diamond wit; but though, like the sunshine, it revealed the limitations of everything, it was so pervaded with love that, like the sunshine, it cherished every germ of life into its most perfect expression, covering the granite ugliness of nature with the green beauty of charity. Dr. Kirkland did not need to ignore the evil that existed, or exaggerate the good, in order to overflow with kindness; and his kindness was unconsciously exercised and never seemed to remember itself.

"He pervaded the large social sphere which his abilities made for him with a subtle light and warmth of wisdom and love that, as I have already said, was

like the sunshine, silent, impalpable, but glorifying and cherishing.

"To the well-disposed and intellectual part of his hearers his preaching was extremely interesting. Whether it was of a kind to convert a soul, immersed in evil passions, from the error of its ways, is, to my mind, more doubtful.

"In his lifetime he often expressed his horror of paralysis. He was in the habit of visiting, for many years, a paralytic professor at Cambridge, and scarcely ever left him without saying, 'May I be saved from this death in life, so much worse than death!' but, when this very fate overtook him, he was never heard to complain."

The following is a list of Dr. Kirkland's publications:—

A Sermon before the Ancient and Honorable Artillery Company, 1795; A Sermon on the Day of a National Fast, 1798; A Sermon at the Interment of the Rev. Jeremy Belknap, D.D., 1798; A Discourse on the Death of General Washington, 1799; A Sermon at the Ordination of the Rev. John Pipon at Taunton, 1800; An Address before the Massachusetts Charitable Fire Society, 1801; Right Hand of Fellowship to the Rev. Horace Holley, 1809; A Sermon before the Massachusetts Society for the Suppression of Intemperance, 1814; A Discourse before the Governor and Legislature of Massachusetts on the Day of the Anniversary Election, 1816; A Discourse on the Death of the Hon. George Cabot, 1823; Notices of the Life and Character of Fisher Ames, prefixed to his Works, 1800; A Sermon inserted in a Work entitled "A General View of the Doctrines of Christianity," pp. 109–124, 1809; Life of Commodore Preble, in the *Portfolio*, vols. iii. and iv., 1810; Review of the Rev. Abiel Abbot's Statement, in the *General Repository and Review*, vol. i., 1812; Obituary Notice of the Rev. John Lathrop, D.D., in the *Christian Disciple*, vol. vi., First Series, 1816; A Discourse in Commemoration of John Adams and Thomas Jefferson, delivered before the American Academy of Arts and Sciences, 1826, printed in the Transactions of the Academy, New Series, vol. i.; Letter to the Hon. John Davis, of Boston, on the Holy Land, written at Cyprus, May 31, 1832, and printed in the *Christian Examiner*, vol. xxiii., together with many contributions to the Collections of the Massachusetts Historical Society and to the *Monthly Anthology*.

For Dr. Kirkland's career see the funeral sermons of Drs. Parkman, Palfrey, and Young from which the sketch above is chiefly derived; biographical notices in Proceedings Massachusetts Historical Society, 2d Series, vol. ix. pp. 144–157 (by Dr. John Pierce); *North American Review*, July, 1840; *American Almanac*, 1841; article in A. P. Peabody's Harvard Reminiscences, pp. 9–17; J. G. Loring's Hundred Boston Orators, pp. 287–290; J. Quincy's History of the Boston Athenæum, pp. 64–71; J. R. Lowell's Cambridge Thirty Years Ago; and Ware's Unitarian Biographies, i. 273. The material of the note on Mr. Thacher is derived from Dr. Greenwood's Memoir, and the note on Dr. Young is abridged from a letter written to Dr. Sprague by Dr. Young's son, Rev. Edward J. Young, D.D.

SAMUEL WILLARD

1776–1859

Samuel Willard was born on his father's farm in Petersham, Massachusetts, on April 18, 1776, the son of William and Catherine (Wilde) Willard. He was the seventh of eleven children. His great-great-grandfather was Dr. Samuel Willard, minister of the Old South Church in Boston, and vice-president of Harvard College. His grandfather, another Samuel Willard, was minister of the church in Biddeford, Me. His uncle, Dr. Joseph Willard, served as president of Harvard College. Thus it will be seen that, though country-born, Samuel Willard came of a line of students and thinkers. The literary instinct was his by inheritance. At an early age he exhibited a strong taste for music, which he took pains to develop. At the age of twenty-one, being then tall and spare and not strong enough to endure the strain of farm work, his father proposed that he enter some literary profession. Accordingly, he resolved to go to Harvard College, and to that end hastened to prepare himself under the tutelage of Dr. Partridge and Rev. Nathaniel Thayer. He was admitted to Harvard in July, 1799, at the age of twenty-three. He graduated, after four years of stringent economy and hard labor, and promptly determined that he could best "glorify his God and advance the happiness of men" by undertaking the "profession of divinity."

In June of 1803 he went to teach Latin and Greek at Phillips Exeter Academy, intending to apply himself during his leisure hours to reading theology. But the society of Exeter proved so charming that

he found his leisure hours otherwise engaged, and therefore, despite his happiness at Exeter, he saw fit to accept in October, 1804, with characteristic self-control, an appointment as tutor in Bowdoin College. One year later he returned to Harvard to complete his theological course, and early in 1806 he received from the Cambridge Association of Ministers a license to preach. His first sermon was delivered from Mr. Buckminster's pulpit in Boston. At Hingham, whither he frequently went to preach for the newly organized Third Congregational Society, he met Susan Barker, whom he married in 1808. His preparation for the ministry was completed in January, 1807. In March of the same year he received a call to Deerfield, which after long deliberation and repeated trials he accepted. The first council convened in August, 1807, to ordain him refused to do so on the ground that, though they "found him to be a gentleman of rich talents and acquirements in theological knowledge," they "did not discover in him that belief of the true and essential divinity of our Lord Jesus Christ, nor those sentiments respecting the entire moral depravity of fallen men while in a state of unregeneracy, nor of the supernatural, special, and effectual influences of the Holy Spirit, nor of the sovereign, gracious election of God in choosing believers to everlasting life, nor of the certain perseverance of all true believers in faith and holiness through the influences of the Spirit and the promises of the covenant of grace." A second council was called the next month, which voted unanimously to proceed to ordination, and the service took place on September 23, 1807. It is worthy of note that the first council, which refused to ordain, was composed chiefly of ministers in the neighborhood of Deerfield, while the second council was made up almost exclusively of men from the eastern end of

the State,—Dr. Reed of Bridgewater, Dr. Barnard of Salem, Dr. Osgood of Medford, Dr. Holmes of Cambridge, Mr. Ripley of Concord, Mr. Thayer of Lancaster, and several others.

At Deerfield Samuel Willard had a long and busy pastorate of exactly twenty-two years. His parish was a difficult one to serve, owing to its great extent and the rugged nature of the country. His duties were arduous and varied, such as would fall to the lot of a clergyman of that day. He found it impossible to spend as much time as he could have wished upon his sermons, for there were frequent and thoughtless visitors to entertain; long and exhausting journeys to make on horseback to attend funerals or visit the sick in distant parts of his extensive parish; his growing children to educate; his seven acres of ground to till,—a very necessary adjunct to his modest income; and, most of all, the whole superintendence of the common schools of the town, the selectmen gladly leaving that task to his charge. It was in this connection that he prepared and published a series of English readers and a Latin grammar. His love of music manifested itself in his successful efforts to bring up to a higher standard the character of church singing. He found time also to compile a book of hymns and tunes, which gave evidence of rare taste on his part. After about ten years of this active life he was visited by an affliction that might have crushed a weaker man. Owing to a partial paralysis of the optic nerve, he lost his eyesight, and thenceforth was obliged to preach without notes, and to repeat his service, including hymns, and sometimes whole chapters of Scripture, from memory. For still another ten years, however, he persevered in his useful career, maintaining a constant cheerfulness in the presence of every obstacle. In the year 1829, finding it impossible to discharge with

entire satisfaction to himself his ministerial duties, he resigned, and closed his ministry September 23, the twenty-second anniversary of his ordination.

His after-life was spent in Hingham, where he dwelt for six years; in Concord, where he dwelt barely one year; and in Deerfield, whither he removed again to spend the remaining twenty-three years of his life. Although without a church, he was by no means idle. In Hingham he conducted a school with his son-in-law, Mr. Luther Barker Lincoln. Upon his return to Deerfield he was engaged to preach once a month in Shelburne, and similar engagements were made with societies in Heath, Leverett, Greenfield, and Charlemont. He took an active part in the life of his old church in Deerfield, serving as moderator and keeping the parish records. His wife died in 1857, and he himself survived her but two years. His end came October 8, 1859.

Dr. Samuel Willard has been called the pioneer of liberal thought in Western Massachusetts. There is no doubt but that he richly deserves the title. And yet it is difficult to define his theological position, the report of the first council which refused to ordain him being about the only clue, and that a negative one. From this report we can gather that he had no part in the orthodox beliefs concerning Christ, and the total depravity of the unregenerate, and salvation by election. It is safe to say that he was in entire sympathy with the trend of thought as found in and about Boston, and that he carried this trend of thought out with him into the western part of Massachusetts. The fact that he persisted honestly and fearlessly in his views in spite of the opposition he encountered and the loneliness he thereby endured, winning for them a slow but permanent recognition by the simple beauty of his own faithful and lovable personality, is

the strongest, if not the only justification for the title of "pioneer" which has been given him. His life has been written by his daughter, and published in 1892.*

*Dr. Willard was succeeded at Deerfield by

(1) JOHN FESSENDEN (1794–1871), who was born at Lexington, March 13, 1794, graduated from Harvard College in 1818 and at the Harvard Divinity School in 1821, and was ordained at Deerfield, May 19, 1830, where he remained till March 9, 1840. He died at Dedham, May 11, 1871.

(2) DANIEL BIGELOW PARKHURST (1818–1842), born at Petersham, February 20, 1818, graduated at Yale University in 1836 and at the Harvard Divinity School in 1840. He was settled at Deerfield, Mass., from July 21, 1841, till his death on February 16, 1842.

(3) JAMES BLODGETT (1812–1845), born at Westford, April 6, 1812. He graduated from Harvard College in 1841 and from the Harvard Divinity School in 1843, and was ordained and settled at Deerfield, January 17, 1844, where he remained till his death, July 16, 1845.

JOHN F. MOORS (see Vol. III. p. 254), JAMES K. HOSMER and GEORGE H. HOSMER, and then the long pastorate of EDGAR BUCKINGHAM, who was born in Boston, August 29, 1812. He graduated at Harvard College in 1831 and from the Divinity School in 1835. He held settlements at Dover, N.H., 1835 to 1839; Trenton, N.Y., 1840 to 1852; Troy, N.Y., 1853 to 1867; and at Deerfield, Mass., 1868 to 1891, a memorable ministry of twenty-three years. Mr. Buckingham was a man of modest bearing and sensitive spirit, a lover of nature, a faithful pastor. He was much respected in his successive parishes. He died at Deerfield, April 30, 1894.

The following is a list of Dr. Willard's publications:—

An Oration on the Fourth of July, at Brunswick, Me., 1805; A Sermon at the Opening of the Northampton Bridge, 1808; A Sermon at a Musical Lecture, Greenfield, 1811; A Small Spelling Book, 1814; A Musical Lecture on Health, 1815; A Sermon at the Dedication of the New Church, Brattleboro, Vt., 1816; Rudiments of English Grammar, 1817; A Sermon at the Funeral of Royal Smith at Rowe, 1820; A Sermon at the Ordination of Luther Hamilton, Taunton, 1821; A Volume of Original Hymns, 1823; A Sermon at the Dedication of the New Church in Deerfield, 1824; The Charge to the Rev. Winthrop Bailey, Deerfield, 1825; Index to the Bible with Juvenile Hymns, 1826; Franklin Primer, a School-book, 1826; Improved Reader, 1827; General Class Book, 1828; Essays on Philosophy of Instruction, 1829; Valedictory Sermon at Deerfield, 1829; A Collection of Hymns, 1830; A Treatise on Rhetoric and Elocution, 1830; Popular Reader, 1833; Introduction to the Latin Language, 1835; Memorial of the Rev. Daniel B. Parkhurst, 1842; The Grand Issue, a Pamphlet of Slavery, 1851. Besides the above are three controversial pamphlets in connection with the ecclesiastical troubles in Deerfield.

This account of Dr. Willard was written for this volume by Rev. Charles E. Park, of Hingham.

WILLIAM FROTHINGHAM

1777–1852

William Frothingham, a son of William and Mary (Leathers) Frothingham, was born in Cambridge, Mass., March 14, 1777. His parents died when he was quite young, and he passed his early years chiefly under the care of his paternal grandparents, who lived in his native place. After going through the preparatory course, he entered Harvard College in 1795, and graduated in 1799, being contemporary with Channing, Buckminster, Tuckerman, Nichols, and Lowell. He was licensed to preach by the Association of Ministers in and about Cambridge, at a meeting held at Newton, June 9, 1801. In 1804 he was married to Lois Barrett, of Concord, and on the 26th of September of the same year was ordained pastor of the church in Saugus, Mass. In that place he struggled with the difficulties of an incompetent support for more than twelve years, when he felt constrained to resign his charge on the 7th of May, 1817. In November following he went to Belfast, Me., in the double capacity of a teacher and a missionary in the neighborhood, in the employ of the Evangelical Missionary Society. The town had then been some time without a minister; the old meeting-house was dilapidated and untenable; and public worship was attended in the academy. At a legal parish meeting in April, 1818, it was voted—one individual only dissenting—to give Mr. Frothingham a call to settle among them as their pastor. The church in due time unanimously concurred with the parish. Mr. Frothingham did not, however, accept the call till after

several months, owing to the dangerous illness of his wife in Concord, Mass. After her death, which occurred in the spring of 1819, he formally accepted the invitation he had received. Arrangements were immediately made for his installation. On the day of the installation the church, having reconsidered their previous concurrence in the proceeding of the parish, declined to co-operate in his settlement on the ground of his refusal to subscribe to the doctrine of a tri-personal God, as expressed in their creed. This secession finally resulted in the formation of a new parish. The installation took place on the 21st of July, 1819. The sermon on the occasion was by Dr. Ripley, of Concord; the charge, by Dr. Allyn, of Duxbury; the installing prayer, by Mr. Mason,* of Castine.

On the 12th of August a new church was gathered in the First Parish, consisting of eight members, including its pastor, to whom were afterwards added, during the twenty-seven years of Mr. Frothingham's ministry, ninety-four, making in all a hundred and two who became members during that period. He had a peaceful and successful ministry. In June, 1845, in consequence of the state of his health, which had been some time declining, his pastoral connection with the church and parish was dissolved by mutual consent. He continued, however, to supply the pulpit, as far as he was able, till the following spring. His last sermon was preached April 4, 1847. He prepared a discourse for the Fast Day which occurred during the ensuing week, but was too feeble to deliver

* William Mason was born in Rowley, Mass., November 19, 1764, was graduated at Harvard College in 1792, was ordained and installed pastor of the church in Castine, Me., in October, 1793, was dismissed in April, 1834, and died in 1847. He was the pioneer of liberal Christianity in Eastern Maine.

it, and was never able, during the remaining years of his life, to take part in the exercises of the pulpit. His successor, the Rev. Cazneau Palfrey,* was settled the next year.

His mind remained unimpaired, and he was able to take constant pleasure in reading. The enjoyment he derived from this source, together with his Christian fortitude and patience, gave to the retirement of his last days a serene and tranquil aspect. He died on the 24th of June, 1852.

Mr. Frothingham had, by his first marriage, four children,—one son and three daughters. In 1821 he was married to Lydia, daughter of the Rev. Caleb Prentiss, of Reading, Mass. By this marriage there were two sons and two daughters.

* Cazneau Palfrey was born in Boston in August, 1805. His boyhood was spent in Boston, and after graduating from the Latin School his education was naturally continued at Harvard, where he was a member of the class of 1826. His reputation in college and afterward at the Divinity School, for scholarship and literary ability, was very high. "He was regarded as by far the best writer in the class," says his classmate, Dr. A. P. Peabody, "and in college societies, when he was to read a paper, there was always a full meeting, with its aftermath of laudatory comment. It was known from the first that he was to be a minister, and I am sure the class unanimously regarded him as far more likely than any other expectant clergyman of our number to be eminent in the pulpit."

His first settlement after leaving the Divinity School was in the city of Washington, where the quality of his work fulfilled the promise of his earlier reputation; but the church was small as regards permanent membership, and after his marriage he returned to make his home in New England. After short pastorates in Grafton and in Barnstable, Mass., in each of which places a son and a daughter were born to him, he accepted a call to Belfast, Me., in 1848, and there spent the rest of his active ministerial life, which covered a period of twenty-three years.

When the feebleness of advancing age made it necessary for him to resign the care of a parish, he removed to Cambridge, which he called "the paradise of retired ministers," and where he enjoyed for many years the companionship of lifelong friends and congenial new ac-

The turn of Mr. Frothingham's mind was historical and literary rather than philosophical. He loved to talk of facts and of books rather than to discuss principles, and preferred to select from his extensive reading such opinions as seemed to him most rational and well founded rather than to pursue independent inquiries. The size of his library, compared with his means, was a proof of his love of books. The carefulness with which the selection was made showed his judgment and good taste. In the days of his activity he was a man of great industry, methodical in all his arrangements, conscientious in the application of all his energies to the work before him. A constitutional diffidence kept him more aloof than his people desired from social intercourse with them. And that very regret indicated the value which they placed on his society.

Mr. Frothingham entered the ministry at the period when the lines which divided Unitarians from other denominations were beginning to be distinctly drawn, and he took his stand on the Unitarian side. At the

quaintances. He was sometimes called by them "the youngest man in the denomination," for his sympathies were always with the young.

Dr. Palfrey's moral and spiritual vision was clear and strong. His perception of things unseen and eternal, and his always vivid sense of their reality and importance, though they may at times have seemed to "practical men" of his parish to be out of proportion to his grasp of worldly affairs, were a strong staff and support to those over whom the waves and billows of affliction were sweeping; and his name is remembered with affection and spoken with reverence by all who recall his ministries. His literary work was a model of clearness of thought and accuracy of expression. His nice sense of the weight and value of words was unerring. Never even in impromptu speech or hurried writing did he fail or hesitate in the use of such as exactly fitted the expression of his thought.

He died in Cambridge in March, 1888, at the age of eighty-three years.

same time his type of Unitarianism was the nearest approach to Orthodoxy consistent with his assuming the Unitarian name. It was his nature to follow after the things which make for peace and things wherewith one may edify another. He chose rather to dwell upon the great truths that underlie all forms of Christian belief and constitute the common Christianity of differing sects.

He did not confine his efforts to the limits of his own parish and the immediate duties of his ministerial office. He was ever ready to do good, as the opportunity offered, in the community in which he dwelt. He cheerfully answered the calls that were frequently made upon him to go to a distance from home to render ministerial service, voluntarily assuming a duty which could be claimed of him only on the general ground of obligation to do good to all men as he had opportunity. He was prompt to encourage and assist all enterprises for promoting the moral, social, and intellectual improvement of the town. When popular lectures were, many years ago, introduced, he was among the first to engage in that service. He labored long and assiduously on the School Committee, and freely gave his time and efforts and thoughts to the duties of that sphere when these labors were purely labors of love, unrequited by any other compensation than the consciousness of having done good. He saw almost the whole town grow up around him. He went in and out before a whole generation of people, and the breath of censure never touched his character. One uniform testimony is borne to the purity and excellence of his life.

The sketch of Mr. Frothingham is derived from a letter sent to Dr. Sprague by Rev. Cazneau Palfrey. The note on Mr. Palfrey was written for this volume by his daughter, Mrs. David Utter.

ICHABOD NICHOLS

1784–1859

Ichabod Nichols was born in Portsmouth, N.H., July 5, 1784. His parents were Ichabod and Lydia Rhodes Nichols, both of whom belonged to old Salem families. The younger Ichabod was fitted for college at Salem, and graduated at Harvard with high honors in the class of 1802. He then began the study of theology under his pastor, Dr. Thomas Barnard, of Salem. He spent four years at Cambridge as tutor in mathematics, and on the 7th of July, 1809, was ordained associate pastor with the Rev. Dr. Deane of the First Church in Portland, Me. In 1814 he became sole pastor by the death of his senior and continued so until 1855, when a colleague was settled.* Dr. Nichols then removed to Cambridge, where he pursued his favorite studies until his death on the 2d of January, 1859. He received the degree of Doctor of Divinity from Bowdoin in 1821 and from Harvard in 1851.

Dr. Nichols's ministry in Portland was in some respects unique. It attracted the strong minds and scholarly people of the city, and there can hardly have been a church in New England which had so high an average standard of ability as his. At the same time men of humble origin and occupation were drawn to him by the warmth of his sympathy and the fervor of his devotional spirit, and never has a minister been more beloved by people incapable of appreciating any-

* Dr. Nichols was succeeded at Portland by (1) Horatio Stebbins (Vol. III. p. 348), (2) by Benjamin H. Bailey, and (3) Thomas Hill (Vol. III. p. 170).

thing but his goodness and warmth of heart. His sermons were full of condensed thought and closely riveted chains of argument. They combined cogent logic and ardent piety, and were aimed both at the intellect and at the affections. Dr. Peabody testifies: "Dr. Nichols was devout with all his mind no less than with all his heart. No one ever heard him talk on any topic of history, science, art, or literature without perceiving that its Godward aspects and relations held the foremost place, that he was tracking the footprints or searching out the thought of the Creator. Thus his meditation on a mathematical law or a problem in mental philosophy or a new fact in natural science or a fine picture was little less than an act of worship. I have never known another person who seemed so constantly filled, energized, and uplifted by vast and glowing views of the divine majesty, wisdom, and love. I often heard him talk on some topic of what is called secular learning when I felt as if I were listening to a grand cathedral anthem, every note laden with adoration."

Dr. Nichols was a profound scholar. Though he graduated from college a quarter of a century before German was taught there, he read German theology and philosophy in the original tongue. He was an adept in many branches of science, and throughout his life maintained his interest in the higher mathematics. Benjamin Peirce, the great mathematician, was his nephew, and uncle and nephew were accounted equals in mastery of their science.

Dr. Nichols in spite of the comparative remoteness of his place of residence, had a prominent place in many of the public-spirited activities of his generation. He was early elected a member and for a number of years was vice-president of the American Academy of Arts and Sciences. For forty-two years

he was a member of the Board of Trustees of Bowdoin College, and for nearly or quite all of that time vice-president of the board and of the college. His life-long study of the Gospels culminated in two volumes published just after his death, entitled "Hours with the Evangelists." His parish also printed a volume entitled "Remembered Words from the Sermons of Rev. Ichabod Nichols."

Dr. Nichols was possessed of a commanding presence, and was a natural born leader in every relation of life. He was the second president of the American Unitarian Association, serving from 1837 to 1844.*

* John Taylor Gilman Nichols, son of Dr. Ichabod Nichols, was born at Portland, Me., April 24, 1817. He graduated at Harvard College in 1836 and from the Divinity School in 1842. In the succeeding year he was ordained minister of the Second Congregational Parish in Saco, Me., and maintained this connection until his death at Cambridge, October 16, 1900. Bowdoin College gave him the degree of D.D. in 1874. Dr. Nichols was one of the rare souls who by unfailing sympathy and courtesy, by love unfeigned, by untiring fidelity to every duty, are able to maintain an unbroken ministry in one parish for more than half a century. Three generations called him blessed.

Dr. Sprague furnished a note about Dr. Nichols from which the above facts are derived. See also Dr. A. P. Peabody's Harvard Graduates, p. 111.

JOSEPH TUCKERMAN

1778–1840

Joseph Tuckerman, a son of Edward and Elizabeth (Harris) Tuckerman, was born in Boston on the 18th of January, 1778. His father was a man of modest but sterling worth. He was an intimate friend of John Hancock, and was among the early presidents of the Massachusetts Charitable Mechanic Association. His house at the South End in Boston was pierced by a cannon-ball during the siege, and the place for many years was designated by a black oval inserted in the wall.

Young Tuckerman seems to have early formed the purpose of entering the ministry, and to have adhered to it steadily until his object was attained. He was fitted for college partly at Phillips Academy, Andover, and partly by the Rev. Thomas Thacher, of Dedham, in whose family he lived. In due time he entered Harvard College, and graduated, in the same class with Dr. Channing and Judge Story, in 1798. After devoting the usual time to the study of theology, under the Rev. Mr. Thacher, he was licensed to preach, it is believed, by the Boston Association, and shortly after was invited to become the pastor of the church in Chelsea. Chelsea was at that time a small village, and the people were generally farmers in moderate circumstances. Mr. Tuckerman did not hesitate to accept their call, and he was ordained and installed on the 4th of November, 1801, the Rev. Thomas Thacher preaching the sermon.

On the 5th of July, 1803, Mr. Tuckerman was married to Abigail, daughter of Samuel and Sarah

(Rogers) Parkman, and sister of Rev. Dr. Francis Parkman, of Boston. She was a lady of the most attractive qualities, but she survived her marriage only four years, and died the mother of three children. On the 3d of November, 1808, he was again married to Sarah, daughter of Colonel Cary, of Chelsea.

During his ministry at Chelsea Mr. Tuckerman's attention was specially drawn to the temptations and necessities of sea-faring men, and with him originated the first effort that was made in this country for their improvement. In the winter of 1811–12 he formed the first society that was established for the "Religious and Moral Improvement of Seamen." He continued in the active discharge of his professional duties till 1826. On the 4th of November, just twenty-five years from the day of his ordination, he preached his farewell sermon at Chelsea. In a book which he published many years later, entitled "Principles and Results of the Ministry-at-large in Boston," he wrote concerning his work at Chelsea as follows:—

I passed twenty-five years as the minister of a small religious society in the country. The lines of my parish there were the lines also of the town. There was no other religious society in the place than that to which I ministered. There the rich and the poor met on terms of equality before the church door on Sunday, interchanged expressions of friendly greeting, and separated to pass into their own pews or into free galleries, without the slightest feeling, in either case, that distinction of condition was thus implied between them. In every family of my flock I was at home. I knew intimately all the parents, all the children, and almost every one who was employed any considerable time as a laborer upon the farms around me. I visited all, and almost all, in return, visited me; and to every one I felt myself at liberty to speak of his interests, moral as well as secular, with the freedom of a brother. I had given much time to pastoral intercourse, to communications with individual minds upon subjects upon which I had addressed them from the pulpit; and I had learned that this intercourse was a means not less important than the services of the church for giving vitality to the religious principle among the members of a congregation. I had

learned, also, not only that conversation might usefully be held upon religious and moral subjects, but with many who had been indifferent or even opposed to them, and that not a few were most glad to be addressed upon them by their pastor, whose diffidence would have restrained them from making these the leading subjects of their conversations with him.

In 1824 he was honored with the degree of Doctor of Divinity from Harvard College.

Immediately after the resignation of his charge at Chelsea he entered upon his famous work as minister-at-large in Boston, a task to which he was invited, and for the early years sustained, by the American Unitarian Association. He began visiting the poor, and, though there was much that was discouraging at the beginning of his enterprise, his prospects of usefulness soon began to brighten. At the end of the first year he had become acquainted with a hundred and seventy families; and at the expiration of another six months he reckoned two hundred and fifty families as belonging to his pastoral charge, and there was scarcely a dark alley or by-place in the city which he had not explored. To this form of benevolent activity Dr. Tuckerman devoted the residue of his life, laboring to improve and elevate the condition of the poor with all the intensity of a ruling passion. The Benevolent Fraternity of Churches in Boston was organized in 1834 to sustain this work.*

*Dr. Tuckerman was the inspirer of many associates and successors in the work of the ministry-at-large. Brief sketches of eleven of these devoted men, set in alphabetical order, are here given:—

Andrew Bigelow was born at Groton, Mass., May 7, 1795. He graduated at Harvard in 1814 and from the Divinity School in 1817. He held pastorates at Eastport, Me., Medford, Mass., Washington, D.C., Taunton, Mass., Peabody, Mass., and in 1845 came to Boston to be minister-at-large, and served until his death, April 1, 1877.

Mr. Bigelow's father was the Hon. Timothy Bigelow. His mother was Lucy Prescott, niece of Colonel Prescott who commanded at

In 1833 Dr. Tuckerman suffered a severe pulmonary attack, which threatened his life. When he had so far recovered as to be able to travel, he accepted an invitation from his intimate friend, the Hon. Jonathan Phillips, to accompany him on a visit to Europe. Though his immediate object in crossing the ocean was the restoration of his health, yet the great work to which his life was now devoted was always in his thoughts, and, wherever he paused on his journey, he busied himself, so far as his strength would permit, in exploring the retreats of poverty. The "Domestic Missions," ever since supported by the English Unitarians, are largely the result of his influence and initiative. In London he had the pleasure of becoming personally acquainted with that eminent Hindu, Rammohun Roy, and in France he was treated with great kindness by the Baron Degerando, whose philanthropic labors had taken nearly the same direction with Dr. Tuckerman's. He returned to this country in the early part

Bunker Hill. As a minister-at-large, he first had charge of Pitts Street Chapel, but later became the independent agent of the Benevolent Fraternity as visitor, comforter, and moral and spiritual adviser. He held broad and comprehensive views of the condition and wants of the city poor and of what should be done both for their material comfort and their moral improvement. He was the originator or advocate and promoter of some of the wisest charities, and with an interest that never wearied and a tenderness that never grew cold or indifferent he quietly did his work as a minister of life and love to the ignorant, sinful, sorrowing hearts around him.

Warren Burton was born at Wilton, N.H., November 23, 1800. He graduated at Harvard in 1821 and from the Divinity School in 1826. He held settlements at East Cambridge, South Hingham, and Waltham, and in 1844 took up the work of the ministry-at-large in Boston, serving until 1848, when he removed for a two years' further service in the same field in Worcester. He died in Salem, June 6, 1866.

Samuel Breck Cruft was born in Boston, December 19, 1816. He graduated at Harvard College in 1836 and at the Divinity School in 1839. After preaching for a time in Lexington, he entered the

of the summer of 1834, with his health less benefited by his tour than he had expected. He was no longer able to engage in the active duties of the ministry, though he was constantly on the alert to introduce into the ministry-at-large as many new laborers as he could. In a letter to a friend in England, written in 1835, he speaks thus of the success of the great enterprise to which he had devoted himself:—

> We have now seven ministers-at-large. One is an Episcopalian, one a Baptist, two are Orthodox Congregationalists, three are Unitarians; and on all great general interests we are in perfect unison. Does not this look like Christian advancement? We have the most entire public confidence, and, what is far better, we all feel that we have the blessing of the common Father with us.

In 1836 Dr. Tuckerman was obliged to seek a milder climate, and accordingly went for several months to the Island of Santa Cruz. He returned in the spring, and was able in the latter part of October, 1837, to attend the ordination of a new colleague, Mr. Sargent, and to give him the charge.

ministry-at-large, and was minister of the Suffolk Chapel, under the control of the Benevolent Fraternity, from 1846 to 1862. For forty-seven years he was actively connected with the Harvard Benevolent Society, and for seventeen years was secretary of the Children's Mission. He was a man of reverent spirit, scholarly habit, open of heart and hand, a good parishioner as well as a faithful minister. He died in Boston, February 7, 1899.

Oliver Capen Everett was born in Boston, August 20, 1811, graduated at Harvard College in 1832 and from the Divinity School in 1836. He was settled at Northfield, Mass., 1837 to 1849, and was then minister-at-large, chiefly in Charlestown, until 1869. He died at Cambridge, April 23, 1875. In the ministry-at-large in Charlestown Mr. Everett found his most congenial field and form of labor, and in the round of varied and undefined services he spent nineteen happy years. He was a man of gentle and refined bearing and of simple tastes and habit of life. His unmistakable sincerity, the sympathy of his heart, and the patient, systematic method by which he followed out the plan of his labors won him the confidence of those whom he served and drew to him the help of many co-operating friends. His

In 1840 he sailed for Cuba, accompanied by his daughter, and died at Havana on the 20th of April, 1840. His remains were conveyed to Boston, and after funeral services at King's Chapel, conducted by the Rev. Dr. Greenwood, were laid in Mount Auburn Cemetery, where a monument was erected by contributions made by a very large number of persons in different churches, and by many among the poor, who were desirous thus to express their gratitude to their benefactor.

His nephew, Henry T. Tuckerman, Esq., of Oswego, N.Y., wrote of him:—

"When I compare his demeanor and aspect with the present race of clergymen, I feel that with him departed a type of the profession almost obsolete. His thin, aquiline face, and hair combed back from the brow, his benevolent manner, and his habit of expressing sentiments made him more distinctly clerical to

reports give evidence of his practical good sense and full experimental acquaintance with the perplexing problems connected with city life. He was neither an ecclesiast nor a theorist, but a discerning, discreet, and devout worker with the realities of life.

Frederick Tarrall Gray was born in Boston in 1804. He engaged in business with excellent success, but was gradually drawn to the ministry through his eager interest in the work of Dr. Tuckerman, and was ordained to the ministry-at-large with Mr. Barnard. He devoted himself to this service throughout his life, save for a visit to California in 1853 to supply the pulpit of the newly established First Unitarian Church in San Francisco. He was minister successively at Friend Chapel, Pitts Street Chapel, and Bulfinch Place Chapel. He died in Boston, March 9, 1855.

John Turner Sargent was born in Boston, July 12, 1808. He graduated at Harvard College in 1827 and from the Divinity School in 1830. He entered the ministry-at-large in Boston in 1837, and served with unwearying devotion for seven years. He was then a minister of the church in Somerville from 1836 to 1848, and died in Boston, March 26, 1877. Mr. Sargent was a man of sturdy inde-

the most casual observer than is usually the case with ministers now. Indeed, he took both pride and pleasure, and considered it his duty, to assert the principles and extend the sympathies, which, in old times and in early American society, were expected from a preacher of the gospel. He could not be five minutes in the presence of others without expressing, directly or indirectly, what Swedenborgians call his 'use,' which was to advocate what he deemed true and right, to act the reformer, the peacemaker, and the Christian brother, sometimes, perhaps, with unwise zeal, but always in sincerity of heart and with ardor. His motions, when in health, were nervously rapid, his flow of words ready and free, his tone usually pleading. He was capable of great cheerfulness, and an excitable temperament lent freshness and cordiality to his address. He was the creature of impulse, and frankly put himself in relation with any one he encountered whom he desired to convince or influence.

pendence, which came to him by ancestral right. His ministry to the poor did not cease with his office at Suffolk Street Chapel, but in various connections, public and private, continued through his life. Possessed of ample means, he was abundantly hospitable. The Radical Club, of famous memory, met at his house, and he was at once host and president. He was ever the friend of liberal thought and free discussion.

William George Scandlin (1828–71) was born in Portsmouth, England, on February 16, 1828. His father served forty-five years in the naval service of England, and took part in the famous battles of Trafalgar and Navarino. The son left home at the early age of seven and a half, and followed the sea fourteen years. Landing in Boston about 1850, he found a temporary home at the Sailors' Home, and, becoming deeply interested in religion, went to the Meadville Theological School for study, and graduated in 1854. Beginning in November of that year, he served for a while with Father Taylor at his Bethel in Hanover Street, Boston, and on January 14, 1855, at the Hollis Street Church, was ordained to the ministry-at-large. In this service he remained till May, 1858, but the duties were

He was ready, except when enfeebled by illness, under which in various forms he suffered frequently, to preach, argue, sympathize, counsel, rebuke, compassionate, or pray, as the occasion demanded; and, if there be such a temperament as the clerical,—that is, an instinctive readiness to enter into religious or benevolent action through unlimited emotional capacity,—I think he possessed it in an eminent degree; and it was this that made him efficient as a missionary to the poor.

"Indeed, the basis of his character was a peculiar ardor of feeling, in which consisted both its strength and weakness. All my recollections exhibit him as an enthusiast; and the reserved manners and somewhat formal tone of mind, which used to prevail in New England, made him a striking contrast to those with whom I came in most frequent contact. So vivid was his example in this respect that, to my young imagination, goodness and emotion, or rather the dis-

too arduous for his health, and he accepted a call to the First Congregational Church in Grafton, Mass., where he was installed on June 23, 1858, and where he remained till his death in March, 1871. Here he proved not only a useful minister, but became one of the most influential men in the town, and sometimes represented it in the General Court. For the first two years of the Civil War he served as chaplain in the Fifteenth Massachusetts Regiment and as a member of the United States Sanitary Commission. In this service, while attending to the wants of the sick and wounded at Gettysburg, he was taken prisoner, conveyed to Richmond, and confined for three months in Libby Prison. "I looked upon the opportunities," he writes, "opened to me during my imprisonment as the richest of my experience."

Mr. Scandlin married December 13, 1853, C. S. Adrain, who lived but a few months. On April 24, 1855, he married Mrs. Eliza M. Sprague, of Eastport, Me., who with six children survived him.

Daniel Waldo Stevens was born at Marlboro, January 18, 1820. He graduated from Harvard College in 1846 and from the Divinity School in 1848. He served twelve years as minister at Mansfield, Mass., and in 1868 entered upon his unique and noteworthy work at

play of the latter, were long identified. It was a curious speculation to me, even in boyhood, to reconcile the moral superiority I early learned to appreciate in my excellent relative and revered pastor, Dr. Channing, with the total diversity of manner and expression in the two friends. It is impossible to fancy a greater diversity than they presented when engaged in conversation, whether argumentative, serious, or playful, the one all impulse, and the other profoundly calm and self-possessed. Perhaps it was this very contrast in disposition that attached them so strongly. My uncle's efficiency arose from the zeal with which he engaged in any pursuit. His original force of mind was not remarkable, his natural powers of expression were limited; but few men threw themselves so entirely into an enterprise, a discussion, an intimacy, or even a casual project. From a condition of great physical exhaustion or a mood of entire listlessness I have often seen him suddenly emerge, like one rejuvenated,

Vineyard Haven, where he established a Bethel for Seamen. For twenty-three years he was a wholesome and beneficent influence among the sailors of the New England coasting fleet. Vineyard Haven was and is the most important harbor of refuge on the southern coast of Massachusetts, and thousands of men found the Seamen's Bethel a bright spot in their lives of hardship and privation. Mr. Stevens died at Vineyard Haven, October 1, 1891.

William Phillips Tilden was born in Scituate, Mass., May 9, 1811. After leaving the district school, he worked until his twenty-fifth year in a shipyard. He then came under the influence and teaching of Samuel J. May, who gave him all the professional training he ever received. He was "approbated to preach" by the Plymouth and Bay Association, and served the churches in Norton, Mass., 1841 to 1844, Concord, N.H., 1844 to 1847, Walpole, N.H., 1848 to 1855, Fitchburg, Mass., 1855 to 1862, Church Green, Boston, as the successor to Alexander Young, D.D., 1862 to 1867. He then entered the ministry-at-large in Boston, and for seventeen years served the New South Free Church, under the control of the Benevolent Fraternity of Churches. He rendered a large public service

at the sight of a genial acquaintance, the mention of a benevolent scheme, or the idea of an interesting journey.

"His self-absorption, incident to all enthusiastic men, occasionally led to amusing results. One evening he entered the house adjoining his own, hung up his hat in the entry, and seeing a fair neighbor in the parlor, welcomed her with unusual cordiality. 'This is indeed kind, my dear Madam,' said he. 'I am delighted to see you thus sitting at your work, and making yourself at home. It is truly neighborly, just what I like.' He drew a chair to the fire and began to chat, his amused companion perceiving and being determined to humor the mistake. After about half an hour, wishing to write a note, he looked to his accustomed corner, and missed his desk, and then glancing at the wall, wondered what had become of the portrait of his venerable friend,—the peace apostle, Noah Worcester; and at last the truth flashed

beyond parochial limits, and endeared himself to a great company who loved to speak of him as "Father Tilden." In 1883 he resigned, but continued his work as a minister-at-large among the churches all over the country. When in his seventy-eighth year he received a call to settle as pastor at Wilmington, Del., he answered, "I seem to thrive best on the wing, and should not dare to light for any length of time lest I should not be able to rise." He died in Boston, October 3, 1890.

Robert Cassie Waterston was born in Kennebunk, Me., in 1812. He studied theology at Cambridge under the personal charge of Dr. Henry Ware and Professor John G. Palfrey. He was ordained to the ministry-at-large in Boston, November 24, 1839, and had charge of the Pitts Street Chapel from that date until 1845 and of the Church of the Saviour from 1845 to 1852. He was settled as minister in Newburyport from 1854 to 1856. He received the honorary degree of A.M. from Harvard College in 1844.

Mr. Waterston was the author of numerous published addresses, reports, treatises, and poems and the editor of the new edition of Greenwood's Essays and Hymns, a collection once extensively used

upon him that he was in the wrong house. One morning he sent to the livery stable for the horse and chaise with which he made visits to the poor. Word was brought that they had not been returned the previous evening; and then he remembered having been completely preoccupied the day before with an afflicted family, from whose humble home he had returned on foot. A search was instituted, and the vehicle found at the end of Long Wharf, where the poor animal had passed the whole night under the lee of a cask of molasses!

"I do not think any written memorial can give an adequate image of one whose influence was so singularly personal. Impatient for results, he seldom thought out any subject, except for an immediate object. The best things he said, wrote, or did were the direct and instant offspring of his awakened sensibility. His mind was far more active than profound, his lan-

in Unitarian churches. To this collection and to other hymn books Mr. Waterston contributed a number of original hymns. He was an active member of the Boston School Committee and of the Massachusetts Historical Society. He died in Boston, February 21, 1893.

Horatio Wood was born in Newburyport, December 1, 1807. He graduated at Harvard College in 1827, and, after teaching two years, entered the Divinity School. While in the school, he became deeply interested in the work of Dr. Tuckerman. He graduated from the Divinity School in 1832, was ordained as an Evangelist at Portsmouth, N.H., October 24, 1833, was settled at Wilton, N.H., 1834 to 1838, and at Tyngsboro, Mass., from 1838 to 1844. He married in 1835 Miss Abby Abbot, daughter of the Rev. Jacob Abbot. In 1844 he was invited to take charge of the ministry-at-large in Lowell, and in this task found the labor of his life. For twenty-four years he was the indefatigable minister of the Free Church, the almoner of the poor's purse, teacher, consoler, and friend of the poorer classes of a manufacturing city. In 1868 he resigned his charge, but continued to reside in Lowell. From 1874 until his death he was much interested in the work of the People's Club of Lowell. He died in Lowell, May 12, 1891.

guage more diffuse than finished. It was through sympathy rather than reflection that he achieved good. Enlist his feelings, and you had his will. Warm in his attachments, fervent and somewhat exclusive in conversation, always engrossed in some affection, experiment, or course of action, it was the living man, and not his gifts or achievements, that best represented all he was. He was more of a social being than a scholar, more of a philanthropist than a thinker. In the denomination to which he belonged, with such pulpit orators as Buckminster, Ware, Dewey, Greenwood, and Channing, whose writings have a standard literary value, he never sought renown as a preacher.

"My uncle's temperament, his physical and moral need of activity, the quickness of his sympathies, his social disposition, and the marked superiority of his parochial labors over those of the pulpit,—all indicated a different sphere, as far better adapted to elicit the powers of usefulness. The project of a 'ministry-at-large,' to be sustained by the combined aid of the various Unitarian churches, was a precedent the importance of which can hardly be overrated. It was an enterprise precisely fitted to my uncle's character, tastes, and ability; and this was made evident the moment he entered upon his functions. His whole nature was quickened. He interested the young and the wealthy in behalf of his mission; his services at the Free Chapel were fully attended; at the office of the Association a record was kept of all the poor known to be without employment in the city, with such facts of their history as were needed to their intelligent relief. My uncle became the almoner of the rich and the confidant of the poor. He visited families who had no religious teachers and no regular source of livelihood, collected and reported facts, corresponded with the legislators at home and abroad, and thus opened

the way for a more thorough understanding of the condition of the indigent and the means of relieving them, the causes of pauperism, and the duty of Christian communities towards its victims. A work entitled 'Principles and Results of the Ministry-at-large,' besides a series of Annual Reports to the Association that appointed him to the office, abundantly indicates the indirect value of his labors to the political economist and to the charitable inquirer, as well as the great amount of immediate good effected in the way of physical relief and moral reformation. These labors initiated a new sphere of Protestant charity. They excited much interest in England, and one of the ablest emanations of his pen was an eloquent rebuke to Sir Robert Peel for views advanced by him for the prevention of pauperism in Great Britain, which ignored the highest claims of humanity in order to subdue a material evil. The friendships, correspondence, discussions, and personal ministrations incident to this extensive undertaking absorbed his time, thoughts, and feelings for several years. His craving for usefulness, his need of action, and his love of truth were all gratified. His object met with the highest recognition at home and abroad; and his nature thus found at last, the free scope and ample inspiration required for one to whom sympathetic activity and earnest devotion were alike an instinct of character and a demand of conscience."

No one has ever doubted that Dr. Tuckerman owed his inspiration to take up the work of the ministry-at-large to his classmate and intimate friend, Dr. Channing.

Miss Elizabeth P. Peabody wrote the following interesting account of their relation:—

"I saw much of Dr. Tuckerman while he was in this relation, as I was in the habit of spending my

evenings with Dr. Channing, and Dr. Tuckerman was a frequent and familiar visitor. For some seasons he and Mr. Jonathan Phillips and Dr. Channing used to meet once a week to take counsel together in regard to his philanthropic work, in which they all seemed equally engaged, though Dr. Tuckerman was the active and public agent of this great charity.

"The effect of it upon himself was very interesting to me. He was naturally self-conscious and sentimental, and, being an invalid, was perhaps a little 'sultry' in his manners. Dr. Channing was exceedingly earnest that the sufferers should not be pitied into weakness, and that the poor should not be degraded by the help of those who seemed to be above them. He wanted them to be helped to help themselves, for he believed that to cherish the dignity of human nature into consciousness was to touch the highest spring of energy. And Dr. Tuckerman fully acted in this spirit, and grew more and more to reverence those among whom he ministered. It was wonderful how he was received by even the vicious, and how often he found it possible to awaken in those who seemed at first to be helpless subjects self-respect and hope, leading to the most happy results. He grew every day and hour more real, as he acted in this noble way; and it did indeed seem, when you heard him talk, as if the worldly society of the better classes was stale, flat, and unprofitable in comparison with what he found in what are called the lower walks of life. But he would never let you call them 'lower,' he would say 'less world-favored.'

"As he made progress in his benevolent work,—endeavoring to recover the lost, helping the feeble-minded, and recognizing the unknown brethren, who were not perhaps sealed with the name of Christ, though they were his in spirit,—he grew less speculative

and more practical himself. He would say: 'Christianity is a life, not a scheme of metaphysical abstractions. Its sphere is rather the heart and will than the brain and imagination. Its fruits are not words, but moral growth, enabling men to work with their hands day after day, and grow meanwhile more sweet, noble, kind, helpful, pure, and high-minded.'"

For the life and work of Dr. Tuckerman see Channing's Discourse on Tuckerman in his Works, vol. vi.; Mary Carpenter's Memoir in William Ware's American Unitarian Biography; E. S. Gannett's Biographical Sketch (in part), reprinted from the *Monthly Miscellany of Religion and Letters*, July, 1840, in Joseph Tuckerman's Elevation of the Poor; A Selection from his Reports, etc., with an introduction by E. E. Hale, Boston, 1874; A Memorial of Rev. Joseph Tuckerman, Worcester, Mass., 1888; E. R. Butler's Sketch in *Lend a Hand*, October, 1890; Joseph Tuckerman's Diary in *Lend a Hand*, December, 1890; Seventy-fifth Anniversary of the Founding of the Ministry-at-large in the City of Boston, 1901.

The following is a list of Dr. Tuckerman's publications:—

A Funeral Oration, occasioned by the Death of General George Washington, written at the Request of the Boston Mechanic Association, and delivered before them, 1800; A Sermon preached at the Request of the Ancient and Honorable Artillery Company, on the Day of their Election of Officers, 1804; A Sermon delivered at the Ordination of Samuel Gilman to the Pastoral Care of the Second Independent Church in Charleston, S.C., 1819; Two Sermons preached in Marblehead, one on the Government of the Passions, the other on Erroneous Views of Religion, 1820; A Discourse preached before the Society for Propagating the Gospel among the Indians and Others in North America, 1821; A Sermon preached on the Twentieth Anniversary of his Ordination, 1821; The Distinctive Character and Claims of Christianity, a Sermon preached at the Ordination of the Rev. Orville Dewey, Pastor of the First Congregational Church in New Bedford, 1823; A Sermon preached at the Ordination of Charles F. Barnard and Frederick T. Gray as Ministers-at-large in Boston, 1824; A Letter on the Principles of the Missionary Enterprise, 1826; A Letter addressed to the Hon. Harrison Gray Otis, Mayor of Boston, respecting the House of Correction and the Common Jail in Boston, 1830; Prize Essay, an Essay on the Wages paid to Females for their Labor, in the Form of a Letter from a Gentleman in Boston to his Friend in Philadelphia, 1830; An Introduction to "The Visitor of the Poor," translated from the French of the Baron Degerando, by a Lady of Boston, 1832; A Letter to the Executive Committee of the Benevolent Fraternity of Churches respecting their Organization for the Support of the Ministry-at-large, 1834; Gleams of Truth, or Scenes from Real Life, 1835; A Letter respecting Santa Cruz as a Winter Residence for Invalids, addressed to Dr. John C. Warren, of Boston, 1837; The Principles and Results of the Ministry-at-large, 1838.

The principle and method of his work in the ministry-at-large is best described in the last-mentioned book and in his successive reports to the American Unitarian Association and to the Benevolent Fraternity of Churches.

This sketch is abridged from Dr. Sprague's article, which was derived from the memoir of Dr. Tuckerman and from the sketch in Ware's Unitarian Biography, vol. ii. p. 31.

WILLIAM ELLERY CHANNING

1780–1842

William Ellery Channing was the third child of William and Lucy (Ellery) Channing, and was born at Newport, R.I., on the 7th of April, 1780. His mother, a lady of uncommon strength and excellence of character, was the daughter of William Ellery, who graduated at Harvard College in 1747, and was afterwards a distinguished patriot in the American Revolution and a signer of the Declaration of Independence. His father, distinguished alike for his intellectual and moral qualities, was graduated at the College of New Jersey in 1769, and subsequently settled as a lawyer in Newport, his native place. In 1777 he became attorney-general of the State, and upon the adoption of the Federal Constitution was appointed to the office of district attorney for the district of Rhode Island.

At the age of twelve William Channing was sent to New London to prepare for college. Here he lived with his uncle, the Rev. Henry Channing, then the minister of the Congregational church in that place, and attended a school taught by Mr. (afterwards the Rev. Dr.) Seth Williston. While he was here (September 21, 1793) his father died. About this time, also, a revival of religion took place in his uncle's congregation, in which his biographer tells us that "the mind of William received such deep and lasting impressions that he dated back to that period the commencement of a decidedly religious life."

From New London Channing went to Cambridge, where he entered Harvard College in 1794, being

then in his fifteenth year. Throughout his whole college course he distinguished himself as a scholar. Upon his graduation the first honor, the English Oration, was assigned to him; but, as the faculty had forbidden the introduction of political questions into the exercises of Commencement Day, he declined to speak under this restriction. A subsequent interview with the president, however, so modified the case that he fulfilled the appointment in a manner that showed the independence as well as the brilliancy of his mind.

From Cambridge he returned to his mother in Newport without having formed any definite plan for the future. He seems, however, soon to have made up his mind to be a minister, and, not having the means of supporting himself while studying theology, he accepted an invitation from David Meade Randolph, of Richmond, Va., then on a visit at Newport, to take the place of tutor in his family. Accordingly, in the autumn of 1798 he went to the South to meet this engagement. Here he found much to interest him, though he was very painfully impressed by the institution of slavery, and in one of his letters he declared that this alone would prevent him from ever settling in Virginia.

Channing remained at the South about a year and a half, and during this time, owing partly to his intense application to study in connection with his duties as a teacher and partly to his mental and spiritual unrest, he lost his health, and returned to Newport in July, 1800. When Channing left home, he was hale and vigorous, but, when he returned, his friends were shocked to find that he was little more than the shadow of a man. From this time his life was a perpetual conflict with physical infirmity.

He remained at Newport a year and a half, pur-

suing his studies and having for his pupils a son of Mr. Randolph, and his own youngest brother. He became acquainted at this time with the Rev. Samuel Hopkins, to whose character he on more than one occasion paid grateful tribute. In the beginning of 1802, he returned to Cambridge, to fill the office of regent in the college. He was licensed to preach in the autumn of 1802, it is believed by the Cambridge Association. His theological views at that time were probably not very well defined, though it would seem, from the following statement made by him at a later period in life, that he was not even then a Trinitarian:

"There was a time when I verged toward Calvinism, for ill-health and depression gave me a dark view of things. But the doctrine of the Trinity held me back. When I was studying my profession, and religion was the subject of deepest personal concern with me, I followed Doddridge through his 'Rise and Progress,' till he brought me to a prayer to Jesus Christ. There I stopped, and wrote to a friend that my spiritual guide was gone where I could not follow him. I was never in any sense a Trinitarian."

Mr. Channing's first efforts in the pulpit attracted great attention. The churches in Brattle Street and Federal Street in Boston were each desirous to secure his services. He was ordained and installed minister of the Federal Street Church on the 1st of June, 1803, the Rev. Dr. Tappan, professor in Harvard College, preaching the sermon, and his uncle, the Rev. Henry Channing, of New London, delivering the charge.

Mr. Channing always felt a deep interest in the affairs of the nation, as well as in the triumph of liberal principles in religion. In the War of 1812 his sympathies were decidedly with the Federal party, as was indicated by two sermons preached on the occasion of the National and State Fasts, both of which were

published. In 1814 he delivered a discourse, in King's Chapel, on the fall of Bonaparte, which created a profound impression.

In 1815 the Unitarian controversy took shape in the publication, first in the *Panoplist* and then in a distinct pamphlet, of an article extracted from Belsham's Life of Lindsey, and entitled "American Unitarianism." Dr. Channing immediately addressed a letter to the Rev. Samuel Cooper Thacher, deploring the publication of what he deemed so unworthy a representation of the views of the Boston ministers. This brought a letter to him, on the controverted points, from the Rev. Dr. Worcester, of Salem, to which he replied. In 1819 he delivered a discourse at the ordination of Mr. Jared Sparks in Baltimore, which marked an important epoch in the history of Unitarianism in this country, as it led to a controversy in which was enlisted, on both sides, a very high degree of ability. In 1826 he preached a sermon at the opening of the new Unitarian church in New York, of a very decisive and earnest tone, which was published.

In 1814 Mr. Channing was married to his cousin, Ruth Gibbs, of Newport. About this time he began his summer visits to Rhode Island, where Mrs. Gibbs, his mother-in-law, who resided in Boston during the winter, retained a country-seat. He became the father of four children, one of whom, the first born, died in infancy.

In 1820 he was honored with the degree of Doctor of Divinity from Harvard College.

In 1822 his society and friends urged him to rest for a year from his labors; and, at their suggestion, he sailed in May of that year, accompanied by his wife, for England. Here he made many valuable acquaintances, among whom were Wordsworth and Coleridge.

From England he passed into France, and thence through Switzerland into Italy. He reached home in the fall of 1823, and resumed his ministerial duties with increased alacrity and ardor.

In the spring of 1824, Mr. Ezra Stiles Gannett became associated with him in the pastoral charge. In consequence of this arrangement Dr. Channing relinquished a portion of his salary, and from time to time, as he saw how the duties of his colleague multiplied, he gave up the remainder, "until the pecuniary tie between himself and his congregation became almost nominal."

Dr. Channing, besides attracting great attention by his occasional discourses and other contributions to our literature, was identified with many of the prominent benevolent projects of the day. He took a deep interest in the temperance reform, and delivered an address in 1837 before the Massachusetts Temperance Society, in which he discussed the causes and remedies of intemperance with great ability. He rendered important aid to his friend, Dr. Tuckerman, in the establishment of the ministry for the poor. The cause of prison reform, also, had his hearty sympathy, and as much of his attention as he was able to bestow upon it. In 1838 and 1840 he delivered lectures on self-culture and on the elevation of the laboring classes, which were republished and gained a wide circulation in England.

Dr. Channing sympathized strongly with the anti-slavery movement. As early as 1828 he wrote to a friend in England, expressing his deep interest in the subject and his earnest desire that some plan might be devised by which the slaves in this country should be emancipated. In the autumn of 1830 he sailed for Santa Cruz for the benefit of his health, and remained there until May of the next year. Here he

saw much to confirm his previous impressions in respect to slavery, and on his return manifested a strong desire that something should be done to arouse the public mind on the subject. While in the West Indies, he commenced a work on slavery which was not published until 1835. In 1837 he published a letter on the threatened annexation of Texas, addressed to Henry Clay. In the autumn of the same year he was instrumental in procuring a public meeting in Faneuil Hall, to bear testimony against the murder of the Rev. Mr. Lovejoy, at Alton, while defending the building containing his press, which was devoted to anti-slavery. But, while his mind dwelt with perhaps greater intensity on this subject than almost any other, he declared his disapprobation of all extreme measures, and relied upon the power of argument and persuasion rather than reproachful epithets or violent dealing.

In the summer of 1842 Dr. Channing went to pass a few weeks at Lenox, Mass. While here, he made his last public effort in the delivery of his well-known address on West Indian emancipation. He left Lenox in September, intending to return through the passes of the Green Mountains, but was attacked at Bennington by a fever, which, after a little more than three weeks, terminated his life. On Sunday, October 2, the last day of his life, he listened to a portion of Scripture containing some of the words of Jesus, with great apparent satisfaction. "In the afternoon," says one who was watching at his bedside, "he spoke very earnestly, but in a hollow whisper. I bent forward, but the only words I could distinctly hear were, 'I have received many messages from the Spirit.' As the day declined, his countenance fell, and he grew fainter and fainter. With our aid he turned himself towards the window which looked over valleys and

wooded summits to the east. We drew back the curtains, and the light fell upon his face. The sun had just set, and the clouds and sky were bright with gold and crimson. He breathed more and more gently, and without a struggle or a sigh the body fell asleep. We knew not when the spirit passed."

The body was immediately conveyed by the family to Boston, and on the afternoon of Friday, October 7, his funeral was attended at the Federal Street Church, and a discourse delivered on the occasion by the Rev. Dr. Gannett. The burial took place the same evening at Mount Auburn.

It would be gratifying to multiply testimonies to Dr. Channing's character, but a few tributes from those who knew him must suffice. Dr. Orville Dewey wrote in 1848:—

"My acquaintance with Channing commenced nearly thirty years ago, just as I was entering my profession. I passed several weeks with him in his family at that time, and for more than a year often officiated in his pulpit, as his health then, and indeed ever after, permitted him to preach but seldom. He usually attended church, however, and it was not a little trying for a young man to preach with such a presence as his in the pulpit. He was, however, a most considerate as well as sincere critic. I remember his saying of Buckminster that 'he was the most tolerant critic on preaching among his brethren.' But Channing's judgment on every subject certainly had singular weight, not only from its intrinsic worth, but because it was not eagerly put forward. It came in as a kind of reserved force that decides everything. At any rate, it was rather a formidable thing to have in the pulpit. 'I could not help thinking of him who sat behind me,' said one, 'though my text was "forgetting things that are behind and pressing forward

to things that are before."' I remember his first criticism on me was, 'You address yourself too much to the imagination, and too little to the conscience.' Indeed, I always felt his presence to be the sharpest inspection or the keenest trial of my thoughts. His mind was constantly strained to the highest tension,—he seemed not to know how to let it down to ordinary chit-chat.

"For myself I do not well know what more rare or remarkable could cross a young man's path than intercourse with such a mind as his. It was a new thing in my experience, and has stood alone ever since. For weeks I listened to him and studied him as my sole business. In a quiet and low tone, with little variety of intonation, without passion, without a jest, without laughter, without one commonplace remark, he went on, day after day, either pursuing some one theme, as he often did for days, or, if descending to ordinary topics, always surveying them from the loftiest point of view, and always talking with such mental insight and such profound emotion as penetrated the heart through and through. There was a kind of suppressed feeling about him, far more touching than any other manifestation could be.

"It was, indeed, altogether a most remarkable thing,—his conversation; and yet I do not know that I would have purchased it at the price he paid for it. He stood alone,—I found him embosomed in reverence and affection, and yet living in a singular isolation. No being was ever more simple, unpretending, and kindly-natured than he, and yet no such being surely was ever so inaccessible,—not that he was proud, but that he was venerated as something out of the earthly sphere. Scarcely any of his professional brethren, even those for whom he had the highest esteem, had any familiarity or any proper freedom with him. Even

Henry Ware, possessing in so many respects a kindred nature, said: 'I go to Channing, I listen to him: I go away. That is all.' One felt it necessary to sit bolt upright in conversing with him, and to strain his mind as to a task. It was long before I could lounge upon his sofa, as I talked with him, and say what I pleased. Nobody, I imagine, ever said, on entering his study, 'How d'ye do, Channing?' His own family always, and most affectionately, called him William; but the freer intercourse, the fonder leanings of friendship, never went with him, I believe, beyond that charmed circle. I shall be curious to note, in his forthcoming biography, whether in his letters he ever addressed anybody as 'My dear John' or 'My dear Phillips.' I doubt whether he did; and yet he did not like isolation or formality. His presence, his spirit, made a kind of sanctuary around him.

"And yet, I must repeat, nothing could be less intentional or less desired on his part. Nothing could exceed his simplicity, his freedom from all pretension and affectation. Dr. Channing did not care to be called Doctor, but he still less cared to make an ado about it. He did not like an ado about anything. I may say, perhaps, that there was a kind of apathy in him about little things, and things which to others possibly were not little. He seemed often insensible to the feelings of others, partly from abstraction, no doubt, and partly because he could not enter into their feelings about himself. I was amused sometimes, when persons were introduced to him, with many bows and extraordinary demonstrations of respect, to see him apparently as unconscious of it as the chair he sat in. Yet he was a courteous receiver. It was not possible for a nature like his to be discourteous, though it might be abstracted. I think he unbent with children more easily than with others. Though

not specially fond of children, yet he was always most tender and affectionate to them; and I have, more than once, seen my own driving him about the parlor for a horse, holding on to the skirts of his coat for reins. The notion which some persons entertained that he was unnecessarily attentive to his own health was altogether erroneous. I know that his extremely delicate constitution needed singular care. If he changed his coat five times a day, as he did sometimes, to him it was necessary. Doubtless his habits of retirement might sometimes lead him to make mistakes that looked like a morbid care of himself. A parishioner of his told me that he called upon him one April day,—one of those days when the soft south-west wind breathes over the earth the promise of spring,—and he said to Mr. Channing, who seemed unwell and in low spirits, 'Why do you not go out, sir, and take a walk?' Channing simply pointed through his study-window to the spire of Park Street Church, which was in sight, and said, 'Do you see that vane?' 'Yes,' was the reply, 'I see it: it has been stuck fast and pointing to the north-east for a fortnight.' This information dissolved the spell, and the invalid—for he was never otherwise—went out and enjoyed a delightful walk.

"I ought to add that Channing's interest in everything relating to the general progress and welfare of the world was one of singular intensity. The way in which he noted every indication and signalized every fact and scrutinized every opinion that bore upon this subject, many must remember. And in his mind conservative and liberal principles were strongly bound together. He watched every project of reform with a lively and sympathizing interest, and yet he was equally cautious, and more than one disappointment was experienced by the reformers of the

day because to their projects he could not give in his entire adhesion."

Ephraim Peabody said:—

"Of those qualities by which I was most impressed, one was the great interest which he took in the young. He had himself preserved, through all the experience of manhood, the fresh, warm, sympathetic heart of youth. He loved to have the young around him. He entered into their feelings, and treated their opinions with a most respectful attention. In a singular degree, while he urged on them the most rigid standard of duty, he was patient and encouraging; and, while he set before them the highest ends, he knew how to stimulate and encourage the feeble and faltering to attain them.

"As one's intercourse continued, the next point which appeared most prominently was, I think, the love of truth,—a peculiar openness of mind to new views, a readiness in appreciating them, and a strong craving to reach the truth. I remember his saying that, when he was young, a great difficulty with which he had to contend was the way in which new subjects fastened upon and tyrannized over his mind, depriving him of sleep, interfering with his health, until he was able, as it seemed to him, to see through and understand them. His mind was judicial. Conversation with him was not a conflict of wits, but an instrument for investigating truth; not an argumentative controversy, but an inquiry. On leaving him, you felt that you had not been learning how to maintain a side, but that you had penetrated deeper into the subject of discussion. He was, by taste, temper, and habit, conservative; but he kept himself always in the attitude of a learner, of one who desired and wished to reach higher and clearer views of truth. This preserved the youth of his mind, made him hospitable towards new ideas

and pleasant to opinions unlike his own. But these very qualities and the extended inquiries to which they gave rise, whenever he became satisfied that he had reached the truth, made his convictions most profound and earnest. What he believed he believed with his whole mind and heart.

"In his search after truth there was a remarkable blending together of the intellectual and moral faculties. His was not so much a conscientious intellect as an intellectual conscience. The simplicity, directness, and wisdom which characterized his views were greatly owing to this harmonious action of his whole spiritual nature. He shrank from any injustice to the opinions of others, and from statements and arguments in which truth is sacrificed to point and effect, as most men shrink from direct falsehood in words or dishonesty in action.

"But the quality which, above all others, manifested itself on increasing acquaintance with him, was the devotional habit of his mind. I do not mean to compare him with others, but in him the sentiment of devotion was so remarkable that I should select it as perhaps the most striking point of his character. It was as simple and unostentatious as possible, but it was habitual and all-controlling. As you came to know him well, you felt that his mind kept habitually within the circle of light which shines down from above. It appeared not in any single thing that he said, but in his whole way of thinking and conversation. I remember finding him once in his study, reading the Confessions of Saint Augustine. He told me that he made it a practice every day to read by himself, during a certain time, some strictly devotional book.

"Perhaps that which gives the highest idea of his character was the fact that he occupied a constantly growing place in your respect, as you knew him more

intimately. There have been great orators who were very ordinary men,—persons whose whole moral and intellectual life seemed condensed into their occasional public speeches, and who between these public displays, moved on a low level of thought and purpose. With Dr. Channing it was the reverse. His writings were not exceptions to his life, but the natural, unforced, and often incidental expression of his ordinary and common state of mind. His common conversation was more genial and varied, but it was pitched on the same moral key with his writings. There was no break or jar between his public and private life. Never were writings more thoroughly natural. They flowed off from the level of his mind. His conversation, though varying to meet the occasion and sympathies of the moment, was of the same quality with his books.

"Dr. Channing possessed one characteristic of greatness in a remarkable degree,—the power of sacrificing that which was secondary and unimportant to that which was central and essential. It was in part owing, I imagine, to his health. He was so frail that it seemed a wonder that he lived from year to year. He was capable of enduring but little labor. Among the many calls upon him he was obliged to choose, and he conscientiously devoted his whole strength to what he deemed the most important thing of the time. He allowed no secondary matter to turn him aside from this. The result was that, in spite of a state of health which most men would have regarded an absolute sickness, he produced works which seem to have made a permanent impression on the age. This characteristic ran into all that he did. He was compelled to avoid many occasions where his services were wanted. This often subjected him to severe criticism, and all the more that, trusting to his rectitude of purpose, he never made excuses or apologies for the course he took. His life

was a public one, but he had no sensitiveness to public opinion, so far as it affected himself. I do not believe that there is a line in all his writings which ever received a different coloring from any thought of its influence on his own reputation. He so put himself aside in this respect that he seemed like an impersonal teacher. He wrote not for himself, but as one dedicated to truth and human welfare and God's service.

"He was essentially a thinker. A history of his life would be a history of his thoughts. He gained information more from men than books. His society was sought by the most eminent men in different departments of life. He loved to have intercourse with all kinds of men, and especially with those whose ways of thinking were unlike his own. He had a singular faculty of drawing from them their information and their views, and in his way he probably understood them better than if he had been acquainted with them only through books. Owing to this, his intercourse with strangers had a peculiarity which sometimes made him misunderstood and which often disappointed them. They went to visit an eminent man. They found him anxious not to exhibit himself, not to delight them, but to draw from them what was peculiar in their own views. In this way, notwithstanding his retired life, he had a very large acquaintance with mankind, and to his personal acquaintance with leading minds of the most various description I attribute the general breadth and clearness of judgment which he exhibited on the more perplexed social and moral questions of the time."

Dr. Channing's published works are contained in six volumes, with the exception of the following, which have appeared entire only in pamphlet form:—

A Sermon delivered at the Ordination of John Codman, Dorchester, 1808; A Sermon preached in Boston on the Day of the Public Fast, 1810; A Sermon preached in Boston on the Day of the Public Fast, appointed by the Executive of the Commonwealth of Massachusetts, in Consequence of the Declaration of War against Great Britain, 1812; A Sermon preached in Boston on the Day of Humiliation and Prayer, appointed by

the President of the United States, in Consequence of the Declaration of War against Great Britain, 1812; Two Sermons on Infidelity, 1813; A Discourse delivered in Boston at the Solemn Festival in Commemoration of the Goodness of God in delivering the Christian World from Military Despotism, 1814; A Sermon on the State of the Country, delivered in Boston, 1814; A Letter to the Rev. Samuel C. Thacher on the Aspersions contained in a late number of the *Panoplist*, on the Ministers of Boston and the Vicinity, 1815; Remarks on the Rev. Dr. Worcester's Letter to Mr. Channing on the "Review of American Unitarianism," in a late *Panoplist*, 1815; Remarks on the Rev. Dr. Worcester's Second Letter to Mr. Channing on American Unitarianism, 1815; Religion a Social Principle, a sermon delivered in Boston, 1820.

The following is a partial list of books referring to Channing's life and work:—

Review of the Works of Dr. Channing in the *Westminster Review*, April, 1830.

Ezra S. Gannett's Address delivered at the Funeral of the Rev. William Ellery Channing, D.D., October 7, 1842.

George E. Ellis's Sermon, October 9, 1842, on the Death of the Rev. William Ellery Channing, D.D. Boston, 1842.

Ezra S. Gannett's Sermon, October 9, 1842, after the Death of the Rev. William Ellery Channing, D.D. Boston, 1842.

Theodore Parker's A Humble Tribute, etc., a sermon preached October 9, 1842. Boston, 1842.

Robert Aspland's An Attempt to delineate the Character of the Rev. William E. Channing, D.D., etc., a sermon preached November 13, 1842. London, 1842.

Edmund Kell's Discourse on Occasion of the Death of the Rev. William Ellery Channing, D.D. London, 1842.

Orville Dewey's Discourse on the Character and Writings of William Ellery Channing, D.D. New York, 1843.

Charles Sumner's The Scholar, the Jurist, the Artist, the Philanthropist. Boston, 1846.

Memoir of William Ellery Channing. 3 vols. Boston, 1848.

N. D. Turner's Review of the Memoir of William E. Channing in the *Christian Examiner*, September, 1848.

J. Martineau's Review of the Memoir of W. E. Channing in the *Westminster Review*, January, 1849.

J. G. Whittier's Channing. Poems. Boston, 1849. pp. 349–352.

William H. Turner's Memoir in Mr. Ware's American Unitarian Biography. Boston, 1850. Vol. ii. pp. 129–172.

George Bancroft's Address in his Literary and Historical Miscellanies. New York, 1855. pp. 436–443.

Rowland S. Hazard's Philosophical Character of Channing in his Essays on Language. Boston, 1857.

J. Ernest Renan's Channing and the Unitarian Movement in the United States, in his Studies of Religious History and Criticism, translated by O. B. Frothingham. New York, 1864. Also in his Leaders of Christian and Anti-Christian Thought, translated by William M. Thorndike.

Correspondence of William Ellery Channing with Lucy Aikin from 1826–1842. London, 1874 (also Boston).

A. B. Muzzey's Personal Recollections, with Notices of Rev. Dr. Channing in *Unitarian Review*, April, 1874, and May, 1875. Vol. i. pp. 151–157, vol. ii. pp. 475–481.

J. F. Clarke's Memorial and Biographical Sketches. Boston, 1878.

B. F. Barrett's Swedenborg and Channing. Philadelphia, 1879.

Channing's Centennial. Tributes, by George L. Chaney, Alexander Gordon, Martineau, J. H. Morison, G. Reynolds, William G. Eliot, Martha P. Lowe, in the *Unitarian Review*, April, 1880.

Celebration of the One Hundredth Anniversary of the Birthday of William Ellery Channing at Brooklyn, N.Y. Boston, 1880.
Centenary Commemoration of the Birth of Dr. William Ellery Channing in London, etc. London, 1880.
The Channing Centenary in America, Great Britain, and Ireland. A Report of Meetings, etc. Edited by R. N. Bellows. Boston, 1881.
Henry W. Bellows's William Ellery Channing. New York, 1880.
Rufus Ellis's The Centennial of Channing. Boston, 1880.
E. E. Hale's The Channing Centennial, a sermon in Boston, April 11, 1880. Boston, 1880.
C. A. Bartol's Channing the Preacher, in his Principles and Portraits. Boston, 1880.
Charles T. Brooks's William Ellery Channing. Boston, 1880.
William H. Channing's Life of William Ellery Channing, D.D. Boston, 1880.
George P. Fisher's Discourses in History and Theology. New York, 1880.
Thomas Hughes's Dr. Channing the Abolitionist, in *Macmillan's Magazine*, May, 1880.
Elizabeth P. Peabody's Reminiscences of the Rev. William Ellery Channing, D.D. Boston, 1880.
J. H. Allen in Our Liberal Movement in Theology. Boston, 1882.
A. B. Muzzey's Reminiscences and Memorials, etc. Boston, 1883.
Frances E. Cooke's The Story of Dr. Channing written for Young People. London, 1884. pp. 124.
C. A. Bartol's Channing and Garrison, in the *Unitarian Review*, February, 1886.
Oliver Johnson on Bartol's Channing and Garrison, in the *Unitarian Review*, April, 1884.
F. H. Hedge's Martin Luther and Other Essays. Boston, 1888. pp. 164–172.
W. M. Salter's Channing as a Social Reformer, in the *Unitarian Review*, March, 1888.
George W. Briggs's Lecture of Channing, in Unitarianism: Its Origin and History. Boston, 1889.
James Martineau's Essays, Reviews, and Addresses. London, 1890. pp. 81–148.
G. E. Woodberry's Studies in Letters and Life. Boston, 1890. pp. 227–239.
C. A. Bartol's The Boston Pulpit (Channing, Taylor, Emerson, Brooks), in the *New World*, September, 1893.
C. R. Thurston on the Homes and Haunts of Channing, in the *New England Magazine*, December, 1896.
P. R. Frothingham's William Ellery Channing. Boston, 1903. pp. 52.
Unveiling of the Channing Statue in Boston, June 1, 1903. Addresses by President C. W. Eliot, William C. Gannett, and others, in the *Christian Register*, June 11, 1903.
W. W. Fenn in Pioneers of Religious Liberty in America. Boston, 1903.
J. W. Chadwick's William Ellery Channing. Boston, 1903. pp. 463.

Dr. Sprague's article on Channing, from which the above sketch is abstracted, was derived chiefly from the memoir by W. H. Channing.

JOSEPH STEVENS BUCKMINSTER

1784–1812

Joseph Stevens Buckminster, a son of the Rev. Dr. Joseph Buckminster of Portsmouth, N.H., was born May 26, 1784. His mother was the only daughter of the Rev. Dr. Stevens, of Kittery Point, and was distinguished alike for her accomplishments and piety. The early development of the son was in some respects unprecedented. He began to study Latin at the age of four, and was so desirous of studying Greek also that his father taught him to read a chapter in the Greek Testament by pronouncing the words to him.

Until the age of ten Joseph remained at the grammar school at Portsmouth; but in the year 1795 he was sent to Phillips Academy, Exeter, which, at that time, and for nearly half a century after, was under the care of Dr. Benjamin Abbot. Here he was scarcely less under the influence of his father than while he was under the paternal roof; for he was constantly receiving from him letters of the most judicious and affectionate counsel. So rapid was his progress that at the age of twelve he was well prepared to enter college; but his father kept him back till the next year. Meanwhile it was a matter of doubt whether his collegiate course should be at Harvard or Yale, the son preferring the former on account of some associations which he had formed at Exeter, and the father inclining to the latter as most likely to secure to his son the religious influence which he considered most desirable. In 1797 Joseph was admitted, at the age of thirteen, to Harvard College.

His college course fully realized in its progress all that was promised at its commencement. His college "themes" showed a richness and gracefulness of mind, and sometimes an extent of reading, that was truly remarkable; and his reading and speaking were so inimitably beautiful that it was regarded as a high privilege to listen to them. His oration delivered at the Commencement, when he took his first degree, taken in connection with his very youthful appearance and beautiful form and face, quite captivated the audience.

After leaving college, he accepted the appointment of assistant teacher in Exeter Academy. About this time he offered himself as a candidate for membership in his father's church. His father addressed to him an excellent letter on the occasion, reminding him of the solemnity of the act which he was about to perform, but seems to have had no scruples about complying with his request. It does not appear that up to this time he had formed any definite views of Christianity different from those in which he had been educated.

During his residence in Exeter he began a course of study with reference to the ministry, and it was here probably that his mind began first to diverge from the faith of his fathers. It was here also, in the autumn of 1802, that he was visited with the first attack of that terrible malady (epilepsy) which finally carried him to his grave. The following passage was written in his journal, and evidently intended for no eye but his own.

"Another fit of epilepsy. I pray God that I may be prepared not so much for death as for the loss of health, and perhaps of mental faculties. The repetition of these fits must at length reduce me to idiocy. Can I resign myself to the loss of memory, and of

that knowledge I may have vainly prided myself upon? O my God, enable me to bear this thought, and make it familiar to my mind, that by thy grace I may be willing to endure life as long as thou pleasest to lengthen it. It is not enough to be willing to leave the world when God pleases,—we should be willing to live useless in it if he, in his holy providence, should send such a calamity upon us. O God, save me from that hour!"

In the next year a favorable opening presented itself in the family of his relative, Theodore Lyman, Esq., who was glad to employ him in preparing two of his sons for college. Mr. Lyman soon removed from Boston to Waltham, and Buckminster accompanied him; and here he was surrounded with all the happiest influences. At this period he was accustomed frequently to visit Boston, and he became particularly intimate with Dr. Freeman, minister of King's Chapel, who was his relative by marriage. It was the opinion of his father that it was owing to this intimacy that he became a Unitarian. At least it was now that his father became aware of his defection from the orthodox creed; and a correspondence was carried on between them which gave evidence of the strongest parental affection and the bitterest disappointment, on the one hand, and the deepest filial reverence, on the other. The father more than once advised his son to direct his attention to some other profession, and the son, merely from a regard to his father's feelings, at one time nearly determined to devote himself to literary pursuits. But, as the father's opposition seemed somewhat to relax, he was finally examined and approved as a candidate for the ministry, by the Boston Association. His first sermon was preached at York, Me., in the pulpit of his venerable relative, the Rev. Isaac Lyman, on the 10th of June, 1804.

His intellectual development had, previously to this, been so remarkable and so well known that the congregation in Brattle Square, Boston, then recently rendered vacant by the death of Dr. Thacher, immediately fixed upon him as a suitable person to fill that important vacancy. Here, again, his anxious father was distressed at the idea of his occupying, at so early an age, so public and responsible a station; but his wishes were overruled by the importunity of the congregation. He accepted the call to the Brattle Street Church, and was ordained and installed their pastor, January 30, 1805, when less than twenty-one years of age. His father, though not without some reluctance, consented to preach the ordination sermon. On the very day after his ordination Mr. Buckminster was seized with a severe fever, by which he was kept out of his pulpit till the beginning of March; and the first sermon which he addressed to the congregation, as their pastor, was a sermon on the "Advantages of Sickness."

As soon as his health permitted, he made it his business to become acquainted with all the families and individuals of his congregation, and recorded the names of all in a manuscript book, together with such remarks in respect to various characters as might serve to aid him in his pastoral intercourse. In addition to his numerous duties as a parish minister, he was connected with many of the public interests of the day, and especially was one of the most active members of the Anthology Club, which at that time concentrated much of the literary talent of Boston. It was by this association that the *Monthly Anthology*, a well-known periodical, which was continued through a series of years, was conducted; and it is understood that a considerable proportion of the ablest articles contained in it were written by Mr. Buckminster.

Though the *Anthology* was chiefly a literary publication, it was not altogether silent upon theological subjects; and the history of the Unitarian controversy, for several years, is to be traced through its pages. It sustained, at one time, an attitude of decided antagonism to the *Panoplist* long the accredited organ of the orthodox party, and conducted by the venerable Dr. Morse.

The labors of the first year of his ministry had so far affected Mr. Buckminster's health, and his terrible constitutional malady returned with so much frequency, that in the spring of 1806 his physician, the elder Dr. Warren, recommended that he should try the effect of a voyage to Europe. Accordingly, in May he embarked for Liverpool. Early in August he was joined by his friend, the Rev. Samuel Cooper Thacher, of Boston, and they spent nearly a year together on the Continent, and reached Boston again on the 10th of September, 1807.

This journey in Europe was always a source of rich and constant gratification to Mr. Buckminster. He made the acquaintance of many of the most distinguished persons both in Great Britain and on the Continent, and on some of them at least it is known that he left an impression that led them to rank him among the most remarkable men of his time. One important object which he kept constantly in his eye was the selection of a library, and he brought with him to this country the rarest collection of books that was then to be found in any private library in New England.

On his return to his pastoral charge it is hardly necessary to say that he was met with the most enthusiastic demonstrations of affection. He seems to have been regarded by his congregation as if he had been a son or a brother in each family which it contained;

and his first meeting with them in the church was a sort of jubilee. His address on that occasion (for it could scarcely be called a sermon) was one of the most beautiful of all his productions. It was the simple effusion of a splendid mind and a loving and grateful spirit. But with all the rejoicings of the occasion there was mingled somewhat of sadness; for it could not be concealed that, however his general health might have been improved by a year's rest and recreation, yet there was no evidence that the disease was dislodged.

From this period to the close of his life there were few incidents in his history of special moment. While he gave himself laboriously to the duties of his profession, he cultivated continually his taste for literature, and was ready to lend the aid of his pen to every effort designed to promote the literary interests of the country. He superintended the printing of Griesbach's edition of the New Testament, and corrected several errors which had escaped in previous editions. In 1811 he was appointed first Lecturer on Biblical Criticism upon the foundation in Harvard College established by the Hon. Samuel Dexter. This appointment he accepted; but, while he had yet scarcely begun his preparation for the duties of the place, death put an end to all his earthly labors.

Election Week, as it used to be called,—now Anniversary Week,—of 1812, brought to him more than the ordinary routine of duty; for he was the preacher that year before the Society for Promoting Christian Knowledge, Piety, and Charity. The sermon which he preached on that occasion he repeated in his own pulpit on the succeeding Sabbath, and it was the last sermon that he ever preached. On the next Wednesday, the 3d of June, his malady returned upon him with a crushing weight. During the six days of his

illness (for he died on the 9th) his house was continually thronged with anxious and distressed visitors; and, when he died, it seemed as if the whole town went into mourning.

The funeral sermon was preached by President Kirkland, and is printed in part in Mr. Palfrey's Discourses on the History of Brattle Street Church.

Mr. Buckminster's publications during his life were not numerous. The first was a sermon published in January, 1809, on the death of Governor Sullivan. In July of the same year he wrote the address of the Massachusetts Bible Society at its first formation, which was afterwards republished in the Report of the British and Foreign Bible Society. In August succeeding he delivered the annual address before the Phi Beta Kappa Society at Cambridge, which was published in the *Anthology*. In May, 1811, was published his sermon on the death of the Rev. William Emerson. Besides the preceding he published part of a sermon on the death of Governor Bowdoin and the right hand of fellowship to his classmate, Charles Lowell, and was a liberal contributor to the *Monthly Anthology*.

His person was rather below the medium size, and perfectly symmetrical in its formation. His face is admirably represented by Stuart's portrait. His manners were as simple as childhood. There was an openness, a gentleness, a gracefulness about them, which made him quite irresistible. In the pulpit he had almost unparalleled attractions. With a voice that spoke music and a face that beamed light and love and a calm self-possession and winning gracefulness of manner, he held his audience as if by a spell; and, though one might dissent from his opinions, he would find it difficult to resist the power of his oratory. He prayed with his eyes open.

Not long after Mr. Buckminster's death a selection

from his sermons was made and printed in an octavo volume. A few years later another volume was published; and finally his Works appeared in two volumes duodecimo, in which are included various extracts from the sermons printed through a succession of years in the *Christian Disciple.* With the first selection of his sermons was published a biographical sketch written by his friend, the Rev. Samuel Cooper Thacher, from which most of the facts of the foregoing account are derived.

His classmate, President Joshua Bates, of Middlebury College, wrote of him in 1849:—

"It was in one of the halls of Harvard College, in the autumn of 1797, that we first met. He was then a lad of thirteen, small of stature, delicate and modest in demeanor. But his bearing, his brilliant countenance, and dignified conversation produced at once the impression on my mind that he was not like other boys, that there was in him what I had never seen before. Indeed, the feeling excited in me was that of wonder and admiration; and this feeling I never lost.

"His appearance and performance while under examination were such as perfectly corresponded with the high expectations which my first impression had raised. I remember, in particular, his admirable reading and translation of a long passage in the Iliad. He read the Greek as if it had been his vernacular,—with ease, fluency, and expressiveness; and his translation was at once free and accurate.

"I had never heard Homer so read and so translated before; and the admiration which I felt was evidently felt by all present. A similar ease and elegance characterized his subsequent recitations in the class, at least so far as regarded the classics. I scarcely ever heard him corrected by the teacher, and never, as far as I could judge, for the better.

"His written compositions in English, especially under the fascinating charm of his own delivery, fully sustained, through our college course, my first impressions concerning him, as a youth of exalted genius. I distinctly remember the thrilling effect produced on my mind, and apparently on the minds of others, by his oration at the Junior Exhibition of our class. His subject was 'Enthusiasm,'—enthusiasm in the best and most enlarged sense of the term; and it was illustrated with such perspicuity, and exhibited with so much force and elegance as to secure universal admiration and the most enthusiastic applause.

"In proof of the power and charm of his reading, I might adduce what I distinctly recollect as an approved remark of one of our discriminating classmates. At the close of a meeting of a 'Composition Club,' when Buckminster had been the reader for the evening, of the anonymous pieces drawn from the secret box, it was remarked, 'When Buckminster reads, all the compositions are good.'

"If it were proper to apply the term *beauty* in describing the personal appearance of any man, I should say that no man whom I have ever known possessed the elements of this quality in a higher degree than he did. As he stood in the pulpit and delivered his message, all was symmetry, propriety, elegance. His enunciation and expression, his brilliant eye and lofty brow, the mingled sweetness and strength, solemnity and cheerfulness, intelligence and feeling, which continually pervaded and animated his whole countenance while speaking, gave to his discourses more than half their charms, and enabled him to exert an absolute control over the feelings of his audience.

"Mr. Buckminster, as I said, sustained the character of a distinguished classical scholar through his college course. Indeed, in everything pertaining to literature,

ancient and modern, he made himself eminent. For in this direction his taste inclined his inquisitive mind, and his powers of acquisition were never suffered to remain inactive. He was a diligent student. He wasted no time. He could be diverted from his chosen pursuits by no influence, however alluring or persuasive. His play was study. His recreation was profitable reading. His social enjoyment, generally indulged in connection with wholesome exercise, as he walked abroad with some single companion, was instructive conversation.

"The result of all this—of his great powers of mind faithfully employed and steadily directed—was high literary attainments. He acquired knowledge with great facility, and he retained permanently what he acquired. Books of history, biography, and general literature he read with uncommon rapidity, and yet he read nothing superficially. The rapid manner in which he read was indeed most remarkable, and often attracted the notice of those who had opportunity to see him in his reading hours. He seemed to turn over the leaves with such rapidity as most men pass over the pages of the smallest folded sheet; and yet he saw every letter and caught and held every important idea. Children, it is known, read by syllables, and most men by words or phrases, some perhaps by sentences; but he seemed to read by paragraphs and pages. I remember that an experiment was once made by a number of fellow-students, of whom he was one, with a view to ascertain the comparative rapidity with which we could grasp the contents of a book. Each one in succession read aloud as rapidly as he could articulate, till one of the number, without previous notice, interposed some object between the eye of the reader and the book. The result of the experiment was striking. It was found that Buck-

minster could continue to read, after the interposed object had covered the printed page, for a longer, a much longer, time than any other member of the company.

"He was not a man of science, as that term is technically used. Mathematics he did not love. He had no taste for abstract studies. Above all, he manifested an unconquerable aversion to metaphysical speculation and transcendental flights of fancy. It is true he made himself acquainted with what may be called 'the literature of science.' He knew the origin, the progress, the state, indeed the whole history, of every science of the age. He could tell you who made each discovery, and who was the inventor of the instruments, and what were the appliances by which it was made. He could speak learnedly of the character and merits of the philosophers of all ages and countries, and beautifully illustrate the topics of literature on which he descanted by appropriate allusions to the success of scientific pursuits and the beneficial application of scientific principles. But here his intercourse with the sciences ended. The principles themselves he never investigated. Though our prescribed course of mathematical studies was then extremely limited, he never went beyond the text-books put into his hands. He was never seen, nor would he have been willingly seen, proceeding from the college library with Sanderson's Algebra or Newton's Principia under his arm.

"Were I to attempt to give an analysis of his mind, I should speak of the fixedness of his attention, and the perfect command which he possessed over the current of his thoughts, as the first and most obvious quality of his mind. His perceptive powers, I should admit, were quick and excursive. Indeed, this has al-

ready been stated with reference to the rapid movement and far-reaching glance of the eye. The remark might be extended with truth to all his powers of perception. Of the principles of association, on which memory and imagination, comparison and the process of reasoning, depend, as they were developed in his mind, I should say, they were those which belong to the poet rather than the philosopher. The analogies on which his associations depended were delicate and flexible; and yet, as he followed them with wonderful rapidity in his pursuit of knowledge, they became rigid, and gave him an enduring hold upon his knowledge as soon as it was acquired. Hence his memory was one of the most comprehensive and tenacious as well as ready. Hence, too, his imagination was at once excursive and brilliant, chaste, correct, and rich in its combinations. Indeed, it may be affirmed, though he never wrote poetry, he was 'born a poet,' and possessed all the elements of poetic genius.

"Among all my friends in college, and during a long life of familiarity with men distinguished in the several departments of learning, in various portions of our country, I have never found one who seemed to me to possess more of that indescribable character of mind, or rather, I should say, a more complete combination of those intellectual powers and susceptibilities which we usually denominate genius, than Buckminster."

In the same year Edward Everett,* who succeeded Buckminster at Brattle Street Church, wrote:—

"If I should attempt to fix the period at which I first felt all the power of his influence, it would be at the

* Edward Everett (1794–1865). In Mr. Buckminster's parish was the family of Mrs. Oliver Everett, the widow of Rev. Oliver Everett, who was the minister of the church on Church Green in Boston from 1782 to 1792. Under the influence of Buckminster,

delivery of his oration before the Phi Beta Kappa Society in August, 1809, at which time I had been two years in college, but still hardly emerged from boyhood. That address, although the standard of merit for such performances is higher now than it was then, will, I think, still be regarded as one of the very best of its class,—admirably appropriate, thoroughly meditated, and exquisitely wrought. It unites sterling sense, sound and various scholarship, precision of thought, the utmost elegance of style, without pomp or laborious ornament, with a fervor and depth of feeling truly evangelical. These qualities of course

Edward Everett, born April 11, 1794, the third son of Oliver Everett, early determined to study for the ministry. In his Autobiographical Notes Mr. Everett wrote: "My thoughts had already been turned by my intercourse with Mr. Buckminster to the imitation of his career. . . . It will be easily imagined that the influence of such an intellect and character over a youthful mind must have been all but irresistible." He graduated at Harvard in August, 1811, and then was appointed tutor in Latin.

There was no proper Divinity School at that time, but Dr. Kirkland and the Hollis professor directed the studies of such young men as were looking forward to the ministerial profession. Dr. Sidney Willard was the teacher of Hebrew, and the elder Dr. Ware was the Hollis Professor of Divinity. Mr. Emerson once said to his daughter, "It doesn't matter so much what you learn as with whom you learn." Any man might be glad who was in close personal relations with these three men during the years after he graduated.

Mr. Buckminster died on the 9th of January, 1812, a year after Mr. Everett's graduation. It is curious to remember that of the nine Congregational churches then existing in Boston six lost their ministers by death in quick succession,—a fact that excited much notice at the time. Buckminster died in 1812, John Eliot in 1813, John Lovejoy Abbot in 1814, Samuel Cary in 1815, John Lathrop in 1816, and Samuel C. Thacher in 1818. Mr. Buckminster's death excited the distress not simply of his own congregation, but of almost all thoughtful people,—all perhaps of the people who really cared for religion and had bright hopes for the future of the America of that day.

The Brattle Street Society turned to Buckminster's young friend as a possible successor. Mr. Everett's remarkable ability as a public

are preserved in the printed text of the oration. But the indescribable charm of his personal appearance and manner, the look, the voice, the gesture and attitude,—the unstudied outward expression of the inward feeling,—of these no idea can be formed by those who never heard him. A better conception of what they might have been may probably be gathered from the contemplation of Stuart's portrait than from any description. I can never look at it without fancying I catch the well-remembered expression of the living eye, at once gentle and penetrating, and

speaker was already established; and as early as the summer of 1814 he supplied the pulpit of Brattle Street. On the 6th of November, at a meeting of the congregation, he was unanimously invited "to preach four Sabbaths on probation," and on Sunday, the 28th of that month, he was invited to settle as pastor of the church. He accepted the invitation, and was ordained on the ninth day of February. After "considerable discussion," the ordaining council voted "to proceed to ordination upon the candidate professing his belief in the commonly called Apostles' Creed." This vote was unanimous, but Dr. Holmes, of Cambridge, and Dr. Huntington, of the Old South, declined to vote; and Deacon Whalley withdrew.

Everett was at this time less than twenty years old. It was two years and six months since he graduated. But he proved equal to the task. His contribution to the religious literature of the time was an important one. He was welcomed at once in the community which knew him, which had loved his father, and which cared for the honors and the opinions, perhaps, of the college. The church had been filled with people to hear Buckminster. It was now filled with people to hear the young Everett.

Ralph Waldo Emerson was a boy of eleven when Mr. Everett was ordained. Mr. Cabot in his Life of Emerson speaks more than once of Emerson's stealing off from his father's church to hear the preacher at Brattle Street. "This admiration [for Everett] had begun earlier, when Everett was preaching in Boston; and Emerson and his brother Edward used to go on Sunday and peep into the church where their favorite was expected to preach, to make sure that he was in the pulpit."

Only three of Everett's sermons have been printed. Of the thirteen months when he was minister of Brattle Street, only one sermon

hear the most melodious voice, as I firmly believed, that ever passed the lips of man.

"It would be presumptuous in me, from my youthful impressions, to attempt an analysis of his intellectual and moral character. I will only say that I think he possessed, in a greater degree than I have seen them combined in one person, an intellect of great acuteness and force, a brilliant imagination, a sound practical judgment, a taste for literary research of all sorts, and especially for critical learning, together with an elevation of moral feeling approaching to austerity (not in his judgments of others, but

has been printed, that which he preached after the death of young Abbot of the First Church. While he was writing and preaching these sermons, he was engaged in the parish duties of one of the largest parishes of Boston. And yet, with the untiring disposition and the extraordinary power of work which characterized all his after-life, he wrote and published in that year a book on the Christian Evidences. The satirical people who did not like him called him Ever-at-it,—not a bad inscription above a man's grave, if the object, as in this case, were the coming of the kingdom of God.

The occasion which called out the book on Christian Evidences was singular, and the spirit and method called general attention to it.

In 1807 a young man named George Bethune English had graduated at Cambridge. He studied law, and was admitted to the bar. But his speculations as to the theory of his profession gave him distaste for it, and, returning to Cambridge, he pursued the study of divinity. He obtained a license to preach from the Boston Association of Congregational Ministers, and for a year or two preached in the pulpits of New England. He was supposed to be a person of "profound Biblical knowledge," but he was certainly not a popular preacher. "He paused in doubt whether to proceed or not in his profession." In the Cambridge library, meanwhile, he had found some of the later Jewish writers, and the result was his publication, in the year 1813, of a book which excited wide attention in the little New England circle, called "Grounds of Christianity Examined."

New England is far too much accustomed now to novelties to be able to imagine the sensation which such a book produced then. That it should have been written by one who had preached in Christian pulpits and that an examination of the grounds of Christianity should

in his own sense of duty), and a devotional spirit rapt and tender almost beyond the measure of humanity. All this was at the age of twenty-eight, when he was taken from us. Had he lived to the ordinary age of man, it seems to me that he gave an early assurance that he possessed those intellectual and moral endowments which would have made him, in his profession, the foremost man of his country and time."

Dr. John G. Palfrey wrote of him in 1861: "I first saw him in 1805, going up to the pulpit of Federal Street Church, where the family worshipped of which I was a member. Boston was then a town of less

be wholly unfavorable to the Christian Church, this fact alone kindled the flame. The duty next his hand to Mr. Everett, the young preacher at Brattle Street, was to reply to English's treatise, to extinguish this firebrand. He immediately addressed himself to this duty, and published in 1814 his "Defence of Christianity against the Work of George B. English." As the first important printed word of a scholar afterwards so distinguished, it has since received more attention than it would have otherwise commanded. Allibone says of it, "The work of Mr. Everett would do honor to any critic, but, as the composition of a mere youth, it is one of the most remarkable productions of the human mind."

The reply to English is certainly well done, if you look for a brief and popular exposition of what was the more advanced view of that time on the questions involved. In the book itself Mr. Everett speaks of whole chapters as abridgments of Watson, or Lardner, or the other English theologians; and there are references which show his familiarity with the German writers of the time. The book is distinctly Unitarian. "For myself, I see as little warrant in the Scriptures as Mr. English once did for the worship of any being beside God the Father; and the express instruction which our Lord gives to his disciples concerning the form of prayer, the object of worship is Our Father which art in Heaven."

Mr. Everett's pastorate at the Brattle Street Church lasted only thirteen months. The varied duty of the position was too much even for his admirable constitution. Mr. Samuel Eliot, one of the first great benefactors of the University and of the State, lifted Harvard College from a little academy to a national university by his endowment of the Professorship of Greek Literature. It was understood

than thirty thousand inhabitants, and much more isolated than it is now from the rest of the world. The appearance of a youthful prodigy of pulpit eloquence was the theme of conversation in all circles. I strained my eyes for the first glimpse of one so celebrated. I heard him preach occasionally from that time forward. I seemed to understand all that he said, and was captivated by it, like all around me. As I now read his sermons of that period, they do not appear to me so level to the comprehension of a child as those which I heard habitually with less interest from Dr. Channing. It must have been the exquisite charm of manner,

that Mr. Everett was to be the first professor on this foundation. Mr. Eliot's name was not made public till 1820, but Mr. Everett accepted the appointment in 1815; and from that time he gave up the special duties of an active ministry. From time to time, however, afterwards, he preached when his services were called for on different public occasions. It is of his sermon before Congress as late as 1820 that Judge Story wrote: "The sermon was truly splendid, and was heard with a breathless silence. The audience was very large. I saw [Rufus] King of New York and Harrison Gray Otis of Massachusetts. They were both very much affected with Mr. Everett's sermon; and Mr. Otis in particular wept bitterly. . . . Indeed, Mr. Everett was almost universally admired as the most eloquent of preachers. Mr. King told me he never heard a discourse so full of unction, eloquence, and taste."

It does not fall within the scope of this sketch to describe Mr. Everett's career after his withdrawal from the pulpit. It is written in the history of his country. For the completeness of the record let it be said that he remained Eliot Professor until 1826, was a member of Congress 1825–35, Governor of Massachusetts, 1836–40, minister to Great Britain, 1841–45, President of Harvard College, 1846–49, United States Secretary of State, 1852–53, United States senator, 1853–1854. He died in Boston, January 15, 1865.

John Gorham Palfrey (1796–1881) was born in Boston, May 2, 1796. His father's misfortunes in business left him early dependent on his own exertions. He won his own way to Harvard College, where he graduated with honor in 1815. He entered at once on the study of theology, graduating at the Divinity School in 1818, and at the age of twenty-two became pastor of the church in Brattle Square.

which impressed the meaning that the language alone would have failed to convey.

"I have seen days of sorrow in Boston; but I still think I never saw one like the day when his death was announced. The afternoon of his funeral was stormy, but the church was so thronged that great numbers sought admittance in vain. All the bells of the town were tolled, and in the streets through which the long procession passed the shops were closed.

"He was buried in the cemetery of King's Chapel. I can still see the forms of men, now honored by history, as, in the rain, they bowed weeping over the

Boston, where, as the successor of Thacher, Buckminster, and Everett, he more than filled their place, not indeed by the eloquence which had made that pulpit illustrious but by sermons that were master works of patience and clear thought and pervaded by a genuine sentiment. His well-known scholarly attainments and habits led to his appointment in 1830 to the Professorship of Biblical Literature in the Harvard Divinity School, made vacant by the retirement of Professor Andrews Norton. The contrast between him and his predecessor was marked. In Mr. Norton's teaching there was not only an absolute positiveness of statement, but an intensity that crushed out, for the time, all possibility of dissent. Dr. Palfrey, on the other hand, with hardly less fixedness of opinion, admitted his own fallibility, invited discussion, and welcomed the expression of non-agreement. During his professorship Dr. Palfrey preached in the college chapel several series of sermons of surpassing merit. He had a pictorial mode of utterance, and his delivery was animated without being impassioned. In later years, especially in the historical writings, his style became to the eye what it always was to the ear.

In addition to his other labors Dr. Palfrey assumed the editorship of the *North American Review*, guiding it successfully for ten years. He resigned his professorship in 1839, and published in four octavo volumes his lectures on the Jewish Scriptures and Antiquities,—a work which gives evidences of profound study, earnest research, and a teaching power seldom equalled. He also delivered two courses of lectures before the Lowell Institute on the Evidences of Christianity, both of which were published. His services were desired by many churches, and it was his lifelong regret that he did not return to the pulpit. He was drafted into the public service, and served succes-

open tomb. The remains were conveyed, a few days after, to the tomb of his relative and lifelong friend, Mr. Theodore Lyman, at Waltham. In 1842 they were disinterred, and placed beneath a monument erected at Mount Auburn by some of those whose tender and admiring love for him survived. I had then ceased to stand in the place where he had ministered, but I was desired to speak the simple words of commemoration which it was thought fit should make a part of the proceedings. The grief of that company was something strange, as we stood again so near to what of our friend had been mortal, on the thirtieth anniversary of the day when it was first buried from our sight.

"What Mr. Buckminster would have become, had time been granted to realize the whole of the rare promise of his few years, would not be a profitable

sively as a member of the Massachusetts legislature, secretary of the Commonwealth of Massachusetts, representative in Congress, and for six years postmaster of Boston. He was a member of many learned societies, and received the degree of D.D. from Harvard in 1834 and of LL.D. in 1869.

In 1844 occurred a memorable episode of his life. His father had taken to Louisiana the remnants of a once considerable property and invested them in lands on the Red River. This property had grown to be a valuable plantation, with a large number of slaves attached to it. On his father's death Dr. Palfrey became one of the heirs to this property. He declined a proposition from his fellow-heirs to receive his share of the property in money, and insisted upon receiving his share of the slaves. The affair became a subject of much popular excitement, and displayed in Dr. Palfrey marked courage and resolution. Dr. Palfrey at once freed the slaves allotted to him, brought them to the North at his own charge, and maintained his guardianship over them till they were capable of self-support. They cost him more than all the residue of his patrimony.

The principal literary labor of Dr. Palfrey's latter years was the famous History of New England. He spared no labor to secure accuracy even in the minutest details. He made several journeys to England, and visited the scenes of all the important events in

subject for conjecture. What is certain is that his short life has borne precious and imperishable fruits. Everything about him was captivating,—his face, his presence, his voice, his winning manners, at once so graceful and so hearty, his quick sympathy with all things beautiful and good, his keen relish alike for sense and for wit, his elegant accomplishments, his exquisite taste, his precocious knowledge. It followed that whatever he venerated and loved was presented to other minds with singular attractiveness. His enthusiasm for the excellent was contagious. The religion for which he pleaded was invested with all associations that made it seem honorable and lovely. He impersonated the beauty of holiness.

"Since his time New England has won a recognized place in the realm of letters. Looking back through fifty years, I hold nothing to be more sure than that much of the impulse that has achieved that triumph is to be traced to him of whom I make this desultory record. An admiring company of young men was inspired with his generous love of learning. Norton, Ticknor, Frothingham, the Everetts, were among those who came within the circle of his personal companionship. Sparks, Prescott, Bancroft, felt the influence at a further remove. The more numerous scholars who have won a name in later days have known him only by the traditions of their circle; but the propitious atmosphere in which their genius has been unfolded owes more of its nourishing quality to no other mind."

New England, gathering and seeking out contemporary records. His style as a historian is clear, graphic, and vigorous, precise in statement, often pictorial, and especially remarkable for lifelike descriptions of character. Dr. Palfrey's power of continuous literary labor outlasted fourscore years. He died in Cambridge, April 26, 1881.

Dr. Sprague's article on Mr. Buckminster, of which the foregoing sketch is an abstract, was taken from Mr. Thacher's memoir and the biography written by Mr. Buckminster's sister, Mrs. Lee.

JAMES THOMPSON

1780–1854

James Thompson was born of Puritan stock in Halifax, Mass., April 13, 1780. He graduated with high honors from Brown University, and after studying divinity with Rev. Jonathan French, of Andover, was ordained minister of the town of Barre, Mass., January 11, 1804, by a council selected without reference to doctrinal opinions. Here he passed almost the whole of his life in the faithful and efficient discharge of the duties of a country minister. He was a great leader, though not a laborious student, and became a most effective preacher to both ordinary and cultivated minds. In 1841 Harvard University conferred on him the degree of Doctor of Divinity. Dr. Thompson exerted a useful influence not only as a preacher but also as a member of the School Committee, of which he was chairman for forty years. In 1845, feeling the encroachments of age and distrusting his power, he asked a discharge from the active duties of his parish and relinquished his salary, but retained his connection with the church. He continued to preach in various vacant pulpits till near the close of his life. On January 11, 1854, the fiftieth anniversary of his settlement, there was a gathering from various parts of the country of those who had at any time enjoyed his ministrations. At this jubilee hearty tokens of respect for the aged patriarch were manifested and a valuable present of money was made to him. Soon after this delightful occasion his strength began to fail, and he passed away on Sunday, May 14, 1854.

His neighbor, Rev. George R. Noyes, of Brookfield, wrote of him:—

"Dr. Thompson acquired a high reputation as a preacher and orator in the part of the Commonwealth in which he was situated. By nature and culture he possessed a combination of extraordinary qualifications for the ministry. A noble form, a commanding presence, a full, rich, and musical voice, a quick and clear apprehension of truth, a strong, good sense, deep sensibility, a fervid, earnest manner, and unmistakable sincerity were his. His discourses were full of weighty matter, solid and substantial, but not scholastic, critical, nor often argumentative. He very seldom discussed abstract subjects, but addressed as a friend the men, women, and children of his congregation on what most intimately concerned them, applying acknowledged and essential Christian principles to the various duties, changes, and trials of life. He had a certain sympathy with his audience, which taught him how long he might dwell upon a topic without being dull and uninteresting, and led him to a directness of appeal which caused his hearers to say, 'We love to hear Dr. Thompson, because everything he says seems to come from the heart.'"

Dr. Thompson's career illustrates the way in which, under the guidance of a masterful minister, many of the older churches of Massachusetts passed, almost unconsciously, into Unitarian fellowship.

For a sketch of Dr. Thompson see the record of the Barre Centennial, 1874.

The Centennial Discourse was preached by his son, the Rev. James William Thompson. (See Vol. III. p. 325.)

JAAZANIAH CROSBY

1780–1864

Jaazaniah Crosby was born in Cockermouth (now Hebron), N.H., April 3, 1780, and was a descendant of Symon Crosby and Anne, his wife, who came to America in the ship "Susan and Ellen," and settled in Cambridge in 1635. The parents of Jaazaniah were in humble circumstances, as may be seen from a fragment of an autobiography which he has left:—

"The place of my birth was a wilderness, . . . and my early residence was in a log hut erected for the benefit of a cow, though never inhabited by that animal. . . . When my father moved to the above-mentioned wilderness, his whole property consisted of $25, an axe, and the clothes which he wore. . . . Till I was the age of fourteen years, we, nine in the family, resided in . . . a log house with one window only."

He worked until he was eighteen years of age on a farm, with but a year and a half of schooling. He determined to get an education in spite of difficulties, and at that age set out for Exeter Academy, and walked the whole distance, eighty miles. There he studied two years on a charity foundation, and in 1800 entered Harvard College, working his way through the entire course. After graduating in 1804, he returned to Exeter, and remained as assistant teacher a year. He then began to study theology under Rev. Dr. Appleton, then of Hampton, afterwards president of Bowdoin College, but early found himself outgrowing his orthodox inheritance and training. He was licensed to preach by the Piscataqua Association, May 11, 1808, though there was some dissent in the council. He preached

his first sermon at Greenland. In 1809 he preached at Lyndeborough for three or four months, where he received a call to settle, though it was by no means unanimous. He accepted, but the ordaining council refused ordination, having suspicions as to his orthodoxy. He then preached three or four months as a candidate in Freeport, Me., and received a call to settle; but again there was strong opposition, and he thought best to decline. His next preaching was Charlestown, N.H., where he was received with approval, and was ordained and installed over the church and South Parish, October 17, 1810, and served the society till his death, December 30, 1864,—a ministry of fifty-four years. In 1853 he received the degree of Doctor of Divinity from Harvard.

The impression made by Dr. Crosby while preaching as a candidate on the minds of the people was deepened on further acquaintance. His power lay not so much in his preaching, though his sermons were acceptable, as in his personality. Possessed of amiability and tact, he won the affection of everybody, and became, in the best sense of the word, popular. He was constitutionally cheerful, a great lover of fun, and possessed of a great store of pithy anecdotes.

In those days the house of worship was wont to be completely filled alike in good weather and bad, in summer and winter, and large numbers united with the parish and church in the early years of Dr. Crosby's ministry. Up to the time of the Unitarian controversy the church and society were united. During the controversy he maintained the character of his preaching, and the charge the more orthodox portion of his people brought against him was not that he preached controversially, but that he omitted altogether many doctrines which they thought a minister ought to preach.

He acknowledged himself to be a Unitarian, but it was his desire and his care that his parish should not be divided. Though toward their minister both parties entertained the same kindly feelings, the religious unity of the society was broken, though no other societies were organized till several years afterward. The Methodists then formed a church which did not long survive, and the Evangelical Congregational Church was formed in 1835.

In 1853 Dr. Crosby asked that a colleague might be appointed to relieve him from a part of his duties. Such an arrangement was made, but Dr. Crosby continued to assist in public services occasionally till 1863. His last sermon was preached on Thanksgiving Day, 1862.

On the 15th of December, 1864, early in the morning Dr. Crosby and his family discovered their house to be on fire, and were barely able to escape with their lives. The cold was intense, and the exposure led to the fatal illness of the aged minister. The family betook themselves to Cambridge, Mass., to the house of a son residing there, where Dr. Crosby passed away, December 30, 1864, at the age of eighty-four. He was buried in Charlestown, and a marble tablet in the church commemorates his ministry.

The fundamentals of Dr. Crosby's preaching are said to have been joy and peace. He was a minister of rare geniality and with a genius for friendliness. He was a man of firm principles and an outspoken Unitarian, though never dogmatic or polemic.

Dr. Crosby published during his lifetime: A Sermon delivered before the Legislature of New Hampshire in 1830; A Sermon at the Dedication of his Church in 1843; A Sermon at the Semi-centennial of his Ordination in 1860; The Annals of Charlestown in the County of Sullivan, New Hampshire, published in vol. iv. of the Collections of the New Hampshire Historical Society.

This account of Dr. Crosby is taken from the History of Charlestown, N.H., by the Rev. Henry H. Saunderson, Charlestown, N.H., 1876.

NATHAN PARKER

1782–1833

Nathan Parker was born at Reading, Mass., June 5, 1782. His father was a farmer, and had a high appreciation of learning, which led him, at some sacrifice, to give his son the advantages of a college education. Accordingly, the son having been fitted for college under the instruction of his relative, the Rev. Joseph Willard, of Boxboro, was entered as a Freshman in Harvard College at the age of seventeen, and graduated in 1803.

The year after his graduation he spent in Worcester, as the teacher of a grammar school, intending, at that time, to enter the profession of the law. He, however, subsequently changed his purpose, and the year following began the study of theology under the direction of the Rev. Dr. Bancroft, and at the same time went to live in his family. A very warm attachment grew up between the teacher and pupil.

In 1805 he accepted an invitation to a tutorship in Bowdoin College, and held the office for two years. Having in the mean time been licensed to preach, he supplied various pulpits in the neighborhood, as occasion or opportunity presented. In May, 1808, he preached in the pulpit of the South Parish of Portsmouth, at that time vacant in consequence of the death of Dr. Haven. He was ordained and installed on the 14th of September, the Rev. Dr. Bancroft preaching the sermon.

In 1820 the degree of Doctor of Divinity was conferred upon him by Bowdoin College. In 1824 he delivered the Dudleian Lecture in Harvard University.

In the spring of 1832 his health began rapidly to

decline, and it became a serious question with him whether it was not his duty to resign his charge; but his parish, instead of listening to such a suggestion, immediately resolved to provide him with a colleague. Accordingly, Mr. Andrew P. Peabody, who had, for some time, been a resident of Portsmouth, was ordained and installed as a colleague on the 24th of October, 1833. Dr. Parker proceeded, in the midst of extreme suffering, to make such arrangements of his worldly affairs as he deemed necessary, and on November 8 quietly breathed his last. His funeral sermon was preached by his intimate friend, the Rev. Dr. Nichols, of Portland.

In 1815 he was married to Susan, daughter of the Hon. John Pickering, chief justice of New Hampshire. They had two children. Mrs. Parker died in Boston in January, 1858.

Dr. Parker was the first avowedly liberal preacher in Portsmouth, and became the centre and inspirer of a group of Unitarian ministers in southeastern New Hampshire. His parish, under his ministry, passed without division or controversy into the Unitarian fellowship. Its members must indeed have been pretty thoroughly in sympathy with liberal thought before they called him, for every one must have known that a pupil of Dr. Aaron Bancroft, the Unitarian pioneer of Worcester County, could hardly be orthodox in his beliefs. Yet Dr. Parker broadened slowly, from precedent to precedent, and remained in good fellowship with many Calvinistic brethren. As late as 1812 he was chosen to preach the funeral sermon for his very orthodox neighbor, Rev. Joseph Buckminster.

His successor, Dr. Peabody, wrote of his personal characteristics as follows:—

"In looking back upon all that I saw or knew of him, I think of him as a fine example of both the

sterner and the milder virtues. I can hardly conceive of his having been betrayed even into a momentary manifestation or utterance which his best friend would have occasion to regret. Yet his was not a tame or passive nature, but had full as many and various elements that required the mellowing touch of divine grace, in order to their healthful working, as can be found in almost any strongly marked character. He had a resolute will, which would have been stubborn for evil, but which, consecrated to exalted ends, seemed to sweep into its own uses whatever might have retarded or opposed. He must have had strong passions, for every expression of his emotional nature was quick and earnest, and his moral indignation at meanness or vice was even vehement; yet it is believed that none could remember, in his varied social intercourse, a single word or act inconsistent with genuine meekness. He looked through character with an insight such as I have rarely, if ever, known in any other man, and I doubt whether he was ever imposed upon; yet he was eminently kind in his judgment, always ready to suggest all possible excuses and palliations for the wrong-doer, careful of the reputation of the absent, and solicitous to bring to light whatever there was of good in the most faulty and unworthy. He had a keen wit and a rich fund of humor; yet even this perilous endowment was redeemed from its usual desecration to personality and censoriousness, and employed only when it could aid the unrippled flow of genial feeling or subserve the interests of virtue. He had also a bodily and mental constitution in no part sluggish or unimpressible, but open to excitement and enjoyment through every avenue, so that he must have found occasion, especially in the earlier part of his course, for incessant watchfulness and strenuous self-discipline.

"As to his profession, it appeared not so much that of his choice as of his nature. It sat easily upon him, and he had no life apart from it. It was the habit which, without a conscious effort, clothed his words, his manners, his daily walk. Yet of what is commonly called a clerical manner—that is, a style of countenance, voice, or gesture, taken on at set times, in a professional capacity—he had none. His tones in preaching, in pastoral visitation, by the bed of the sick and dying, differed in no wise from what they might have been in serious conversation with his own brother or child. His voice and gesture in public and social prayer betrayed no conscious reference to the presence of others, and could hardly have been otherwise, had he been praying alone in an audible voice.

"Dr. Parker was not a student in the common sense of the word. He had but few books, and his incessant professional activity gave him little leisure. The little that he read was carefully chosen. He sought out the index articles, or books on every subject. He made it his habit to become conversant with every new phasis of importance in the realm of opinion or sentiment. He knew where to find what he needed for current use, and never left uninvestigated a topic of inquiry that interested him, for his own sake or in behalf of those who looked to him for guidance. His mind had rare instincts of discovery, selection, and assimilation, which gave him the fruits of ripe scholarship with much less than the full labor of acquisition,—made him essentially a learned man without the usual toil of the learner.

"I have already said something of the character of his public discourses. They were never deficient in intellectual staple,—never mere good talks or rhapsodies of devout sentiment, or pious exhortations. The frame of his sermon was always strung on a verte-

bral column of strong thought,—the product of the independent and earnest action of his own mind. But he never preached a merely intellectual sermon. Nor was the appeal to the heart simply an appendix to the discussion, but it seemed to pervade the whole discourse, so that reasoning and moral expostulation, argument and persuasion, were blended in every sentence; and the application, instead of being preserved for the close, was made and exhausted before the set time for it had arrived. His logic was close and stringent, but its terms were transmuted into equivalents coined in the heart-mint. This double character of his sermons was well seconded by his delivery. The tones of his voice were deep and full, capable of giving a sustained majesty and dignity to his themes of discourse; and at the same time they indicated strong and tender emotion, too much under the control of intellect and will to degenerate into weakness or sentimentality. He used almost no gesture, except that, when peculiarly earnest in argument or exhortation, he unconsciously employed the head to perform the office usually allotted to the hands. But, with so little action and with none of the artificial graces of oratory, he yet lives in my remembrance as second, in the impressiveness and efficiency of his eloquence, to no pulpit orator that I have ever heard."

Dr. Parker published: A Sermon at the Funeral of the Rev. Joseph Buckminster, D.D., 1812; The New Hampshire Election Sermon, 1819; An Address to the Teachers of the South Parish Sunday School, 1820; and A Sermon at the Dedication of the New Church belonging to his parish, 1826. He also contributed one or more sermons to the *Liberal Preacher*. After his death a volume of his sermons was published, with a memoir by the Rev. Henry Ware, Jr., from which the facts in the foregoing sketch are derived.

HOSEA HILDRETH

1782–1835

Hosea Hildreth was born at Chelmsford, Mass., on the 2d of January, 1782. He was a son of Timothy and Hannah Hildreth, and fifth in descent on both the father's and mother's side (his father and mother being cousins) from Richard Hildreth, the progenitor of all the New England Hildreths, an emigrant from the north of England to Massachusetts, of which colony he was admitted a freeman in 1643. Shortly after the birth of Hosea his father removed to Vermont, and settled himself as a farmer, but subsequently returned to Massachusetts, and purchased a farm in Sterling, where he passed the remainder of his life.

An accident to one of Hosea's arms, which incapacitated him for work on a farm, turned his attention to study. He prepared himself for college under the instruction of the Rev. Reuben Holcomb,* then the minister of Sterling, and in due time entered at Harvard, where he graduated in 1805. He commenced the study of divinity, but, having married within a year after his graduation, he resorted to teaching as a means of supporting his family. Having been engaged for a short time in this way at Lynn, he went to Deerfield, Mass., and took charge of the academy there, where he remained two years. He then taught for a year at Brighton, when he was appointed teacher

* Reuben Holcomb was born in Simsbury, Conn., in 1752; was graduated at Yale College in 1774; was ordained and installed pastor of the church in Sterling, June 10, 1779; resigned his pastoral charge, June 15, 1814; and died, October 18, 1826, aged seventy-four years.

of mathematics and natural philosophy at Phillips Exeter Academy, whither he removed in 1811, and where he spent the next fourteen years. Meanwhile he had been licensed to preach, and, on first moving to Exeter, he supplied the pulpit of the Congregational society in that place. In 1825 he removed to Gloucester, Mass., and was ordained and installed minister of the First Parish in that town on the 3d of August, the sermon on the occasion being preached by the Rev. Dr. Holmes, of Cambridge. As Mr. Hildreth was naturally averse to controversy, and withal had many warm friends—laymen and clergymen—among both the orthodox and the Unitarians, he exerted himself to the utmost to prevent the division between the two parties which was then nearly consummated. He is believed to have been the last minister settled in Massachusetts by a council in which both parties were represented, and the last who exchanged indiscriminately with both. His society was of a mixed character, partly Unitarian and partly orthodox; but they seem generally to have been satisfied with his ministrations.

As he persisted in exchanging with Unitarians, he was finally disowned by the Essex Association to which he belonged; and this was quickly followed by the establishment of an orthodox church within the bounds of his parish. This latter circumstance gave him great uneasiness; but so much had he the affection and confidence of his people at large that the orthodox portion of his congregation generally remained with him till he resigned his pastoral charge.

Mr. Hildreth was among the early and most efficient friends of the temperance reform. His lectures on the subject attracted great attention in various places, and he was at length appointed agent of the Massachusetts Temperance Society. In consequence

of this, he asked a dismission from his charge, which was granted on the 31st of December, 1833. After serving this society for a few months, he accepted an invitation to settle over a small congregation in Westboro, and was installed there on the 28th of October, 1834. But his labors were now approaching their close. In the spring of 1835 he retired to Sterling, with his health greatly reduced, and died there on the 10th of the next July.

Mr. Hildreth was married on the 7th of September, 1806, to Sarah, daughter of John McLeod, who was a native of Scotland, but migrated to this country and settled in Boston, where this daughter was born. She was left an orphan at an early age, and was brought up in the family of the Rev. Mr. Holcomb, of Sterling. Mrs. Hildreth survived her husband many years, and died at Gloucester, on the 21st of January, 1859. They had seven children,—three sons and four daughters. One of the sons was Richard Hildreth, the historian of the United States.

The Rev. Charles Wentworth Upham wrote of him: "His memory ought to be held in honor. It is true that he continued to the last to appear to stand between the two denominations into which the Trinitarian controversy sundered the old Congregational churches of Massachusetts. He adhered to that position, not because he was at all unsettled or uncertain in his own opinions, but because he considered the essence of religion a divine spirit of love, and hoped that all estrangements occasioned by the perplexing controversial discussions prevalent at that time would ultimately give way to a purer concord, in which orthodoxy would not be lost, but truth be enthroned in peace.

"In this faith he endured to the end, extending his hands in unfaltering fellowship on both sides and cherishing a fraternal regard for all.

"The course to which he adhered, of maintaining ministerial intercourse with clergymen who became known as Unitarians, threw him finally almost wholly among them. But this was not owing to any change in his opinions, but altogether to the rigid exclusiveness then enforced.

"He was most emphatically and to the very core an honest man. In natural sagacity he had few superiors. A vein of humor and genuine wit enriched and enlivened his more elaborate performances, and made his social intercourse interesting and attractive as well as instructive.

"His manners were simple and most unpretending. His views of life were just and enlightened, and that rarest of attainments, a thorough knowledge of human nature, rendered him a valuable friend, a useful member of society, and an effective preacher.

"The qualities of his head and heart were appreciated by all who knew him. His forbearing and conciliatory spirit softened the asperities and assuaged the animosities of a controversial age. His energies were expended in benignant influences, too constant to be enumerated and too pervading to be noticed by the pen of contemporaries. They were traced in his daily life and conversation, and their record and reward are on high."

The following is a list of Mr. Hildreth's publications:—

Two Discourses to Townsmen, 1824; A Discourse to the Students of Phillips Exeter Academy, 1825; Book for New Hampshire Children, 1825; A Discourse on Ministerial Fidelity, 1827; A Discourse occasioned by the Death of Dr. William Coffin, 1827; The Difficulties of the Bible no Excuse for Neglecting what it Teaches, a sermon published in the American *Evangelist*, 1828; The Kingdom of Jesus Christ not of this World, a Dudleian lecture delivered before the University of Cambridge, 1829; Book for Massachusetts Children, 1829; Duties and Rights of a Congregational Minister, a sermon and statement, with notes, 1830; View of the United States for the Use of Schools, 1830.

The above sketch is abstracted from an article furnished to Dr. Sprague by Mr. Hildreth's son Richard Hildreth.

LUTHER WILLSON

1783–1864

Luther Willson was born April 26, 1783, in New Braintree, Mass., and died November 20, 1864, in Petersham, Mass. He was the son of Joseph Willson and Sarah (Matthews) Willson. He was fond of his grandfather Willson and his grandmother Matthews, less so of his grandfather Matthews and his grandmother Willson. His grandfather Willson offered to educate him, if he would promise to be a minister. He declined the offer, saying that, if liberally educated, he should be a lawyer. His grandfather left him the means of getting an education, and, though he was about eighteen years old when his grandfather died he went to Leicester Academy and prepared for college. He entered Yale College in the year 1804. Circumstances led him to ask a dismission from Yale College, which he took December, 1804, and afterward he became a member of the class of 1807 in Williams College, entering in the spring of 1805. Before graduation (at the close of his Junior year), he left college to become the English preceptor of Leicester Academy. After studying divinity with the Rev. Zephaniah Swift Moore, of Leicester, nearly a year, he was licensed to preach. After a few months' preaching, he was appointed principal preceptor of Leicester Academy. He filled this position very creditably for three years and a half, during which time he sent a considerable number of pupils to college, whose successful preparation and admission gave him a good reputation as a thorough teacher. He was called to be colleague pastor with the Rev. Josiah Whitney, D.D., of Brooklyn, Windham

County, Conn., and was ordained junior pastor over the First Congregational Church in that place, June 9, 1813. While preceptor in Leicester, the degree of Master of Arts was conferred upon him by his college (Williams). Subsequently his theological opinions underwent change. He studied the questions of divinity with a long and patient attention, and came to the conclusion that the Calvinistic faith in which he had been educated was unsupported by the Scriptures. In a series of sermons he stated his conclusions to his society, and avowed his acceptance of the Unitarian belief. The Rev. Dr. Whitney, who had long considered himself unequal to the duty of preaching, resumed the pulpit service in order to prevent Mr. Willson's preaching. The Consociation of Windham County met, and summoned him to answer the charge of heresy. He denied the jurisdiction of this body, but voluntarily appeared before it to defend the opinions he held and to justify himself in the course he had taken. He afterward published a pamphlet reviewing the proceedings of the Consociation in the case. The majority of the society sustained him, and adhered to his ministry notwithstanding his change of views. He resigned his charge, however, September, 1817, that he might not be an obstacle to the healing of the division which had taken place in consequence of his exposition of his Unitarian belief. In this hope of reconciliation he was disappointed. The Rev. Samuel Joseph May, of Boston, succeeded him as minister of the First Congregational Society, from which the Calvinistic or more orthodox members had seceded.

Mr. Willson now began the study of law, thinking it better to give up the profession for which he seemed not to find himself fitted. Dr. W. E. Channing and other Unitarian ministers strenuously advised his continuance in the ministry. He passed a week with Dr.

Channing in Boston. Receiving a call at Petersham, Mass., to become the pastor of the First Congregational Church in that town as successor of the Rev. Festus Foster, he was installed the fourth pastor of that town and church, June 23, 1819. He resigned this charge, October 18, 1834, on account of imperfect health, being dismissed at his own request. He continued to officiate in Unitarian pulpits for many years; for considerable periods in Brookfield, Brooklyn, Conn., Westford, and Montague. He studied the controversial writings of his period, and made a very laborious and protracted examination of the Scriptures bearing on them. It resulted in a very confident maintenance of his convictions; and he welcomed a tilt with any opponent who would undertake to argue these points with him, though he almost never introduced controversy into the pulpit. His preaching was practical. He was a devoted pastor. The schools of the town were under his constant and faithful and almost sole supervision for many years. He was an animated preacher, a great lover of sacred music, and an accurate and tasteful singer. His sonorous baritone voice was often heard in the pulpit, especially in the singing of the closing hymn, in which he commonly joined with the spirit and the understanding, his eye kindling, his tall form rising to its full height, every feature and note expressive of genuine feeling.

In person he was tall (about 5 feet, 11 inches in height), rather spare than full, complexion ruddy, a fast walker (in youth a swift runner), early bald, having but a slight fringe of hair about the lower part of the head in the latter part of his life, a nose slightly aquiline, a prominent mouth, a long upper lip and long chin. He was habitually cheerful, and very social in his nature.

He had a farm which he cultivated with skill and

judgment during his ministry in Petersham, though never neglecting his professional duties for his agricultural interests. He was an admirable judge of cows for the dairy, and bought young and untried heifers with great success from the herds which were brought from Vermont. A cheese of from six to eight or nine pounds was made daily in his house during the cheese-making season.

His ideas of family government were of the old school, and he was strict in the requirements of obedience from his children. Filial love was consequently tempered with a due admixture of awe in his household, but he was a lover of justice and truth; and his sincerity, his inflexible honesty, his frank bearing, his consistent toleration and defence of free thinking and speaking, and his charity, not ending with words but going forth, according to his means, in acts of beneficence, gave him the respect and confidence of all in his house and all acquainted with him who honored and loved uprightness.

This sketch of Mr. Willson was in substance furnished for this volume by his family from notes preserved by his son, Rev. E. B. Willson. See also Unitarianism, its Origin and History, p. 174.

SAMUEL RIPLEY

1783–1847

Samuel Ripley was born in Concord, Mass., in the house now known as the "Old Manse," on March 11, 1783. His father was Dr. Ezra Ripley, who married Phœbe, widow of the Rev. William Emerson and daughter of the Rev. Daniel Bliss.

Samuel, after fitting at the schools of his native town, entered Harvard College and graduated in 1804, in the same class with Andrews Norton and William Simmons, whose son, the Rev. George F. Simmons, in 1841 became colleague of Mr. Ripley in Waltham, and later became his son-in-law.

In the early summer of 1804, before his graduation, Ripley left college and went to Virginia, where for three years he was tutor in the family of Colonel John Tayloe, a rich and prominent man and member of a leading family. Mount Airy, the residence of Colonel Tayloe, was then the most superb mansion in Virginia, and young Ripley's residence at this home of wealth, refinement, and distinction, was of no little advantage to him. Here, besides attending to his duties, he found time to begin the writing of sermons and the fitting of himself for the ministry. In 1807 he returned to Cambridge for further study, and in 1808 and 1809 preached as candidate in several places. It is a curious comment on the chaotic state of theology that, at Portsmouth, N.H., and also at Baltimore, he was a candidate in the Episcopal Church, though he had not decided to accept Episcopal ordination.

In August, 1809, Mr. Ripley received a call from Waltham to be minister of the First Congregational

Society. This call he accepted, and was ordained, November 22 of the same year, his father, Dr. Ripley, preaching the sermon. Dr. Osgood, of Medford, gave the charge, and Mr. Ripley's half-brother, the Rev. William Emerson, of Boston, the right hand of fellowship. This sermon strikingly shows the liberal temper of the preacher. In it he says: "Far be it from me to impose religious creeds on my brethren, or to be indifferent about the one I admit for myself. . . . But let me embrace in the arms of my charity all persons who so believe in the Bible as to fear God and keep his commandments, and who so believe in Jesus Christ as to obey his precepts and exhibit his moral likeness."

In Waltham, Ripley continued thirty-eight years. In 1841 a union took place between his society and a newer one of which the Rev. Bernard Whitman had been minister. Over this united church Mr. Ripley and the Rev. George F. Simmons* were settled as

* George Frederick Simmons (1814–1855) was born in Boston in the year 1814. He was the son of William Simmons, a judge of the police court in his native city. He was fitted for college at the Latin School in Boston, and graduated at Harvard in 1832. He first accepted an offer to become a private tutor in the family of Mr. David Sears, and went to live at his country house in Longwood, Mass. The next year he accompanied the family to Europe, and by this means enjoyed rare opportunities of seeing and hearing much to gratify his curiosity and improve his mind. In July, 1835, he entered the Harvard Divinity School, where he completed his course in 1838. On the 9th of October of that year he was ordained in Dr. Channing's church in Boston, his friend and college classmate, the Rev. H. W. Bellows, preaching the sermon. He went immediately to Mobile, and served there for a year. He felt conscience-bound to protest against the institution of slavery, though in doing it he knew that he was assailing the most inveterate prejudices of the community in which he lived. The result was that in 1840 he was obliged to fly for his life. In April, 1841, he began to preach regularly at Waltham, and was installed in November, the sermon being preached by the Rev. James Freeman Clarke. Here he was most zealously devoted to his work. His mind was deeply exercised on some theo-

associate ministers. In 1843 Mr. Simmons resigned, and the whole work devolved upon Mr. Ripley until in 1845 the Rev. Thomas Hill became Mr. Simmons's successor.

logical questions upon which he wished to bestow more attention than would consist with what he considered due from him to his pastoral charge. Under these circumstances he resigned, and spent nearly two years at the University of Berlin, where he came into close relations with the celebrated Neander.

After his return he preached in various pulpits in Boston and the vicinity, and in New York till February, 1848, when he became pastor of the Unitarian church in Springfield, then lately vacated by the decease of Dr. Peabody. Here he was greatly admired by a portion of his congregation, while others regarded him with less favor, rendering his situation not altogether desirable to him; and the same general cause which had led to his separation from his church in Mobile finally operated to the production of a similar result in Springfield. He retired to Concord, Mass., with impaired health, and with feelings not a little wounded by the sad circumstances which had attended his separation from his people. In November, 1853, he went to supply the Unitarian church in Albany, N.Y., and was installed as its pastor in January, 1854. Here his congregation was small, and he was little known beyond its limits; but the few who had the privilege of his acquaintance regarded him as possessing rare intellectual and moral qualities. Early in the summer of 1855 he was seized with typhus fever, which terminated in rapid consumption. He returned with his family to Concord, where, surrounded with friends who loved and honored him, he sank calmly to his rest on the 5th of September, 1855, aged about forty-one years.

Mr. Simmons was married in October, 1845, to Mary, daughter of the Rev. Samuel Ripley. She became the mother of four children.

The following is a list of Mr. Simmons's publications:—

Who was Jesus Christ? Tract 145 of the First Series of the American Unitarian Association, 1839; Two Sermons on the Kind Treatment and on the Emancipation of Slaves, preached at Mobile, with a Prefatory Statement, 1840; A Letter to the So-called "Boston Churches," which are in Truth only Parts of one Church, by a Member of the same, 1846; The Trinity, its Scripture Formalism and the Early Construction of Church Doctrines respecting it, a lecture delivered in Springfield, 1849; Public Spirit and Mobs, two sermons delivered at Springfield on the Sunday after the Thompson riot, 1851; a sermon entitled "Faith in Christ the Condition of Salvation," 1854.

Of Mr. Ripley and his pastorate here the Rev. Convers Francis wrote, "None who knew him in this capacity will need to be reminded that he loved the duties of his profession with a love reaching from the freshness of youth to the last hour of his life, and that he discharged these duties with no common fidelity and devotedness."

Owing to the smallness of his salary, Mr. Ripley found it necessary to add to his income by teaching, and opened a boarding-school for boys, which became successful and famous.

On October 6, 1818, he married Sarah Alden Bradford,* daughter of Captain Gamaliel Bradford, a lovely and remarkable woman, who brought into his life great happiness and stimulus. To them nine children were born, all but two of whom survived their father.

In 1846 Mr. Ripley resigned his position as associate minister in the Waltham church, gave up his school, and removed to the old house in Concord where he was born. For some time before leaving Waltham he had had charge of the Unitarian church in Lincoln, and he continued to preach there till his death.†

Mr. Ripley not only performed with uniform cheerfulness and promptitude the obvious duties of a minister and gave complete satisfaction to his people, but he was in a larger way ardent, self-sacrificing, and de-

* See the sketch of Mrs. Ripley by Miss Elizabeth Hoar in "Worthy Women of our First Century." Philadelphia, 1877.

† Dr. Ripley was succeeded at Lincoln by SETH ALDEN, who was born in Bridgewater, May 21, 1793, and was the son of Joseph and Bethiah (Carver) Alden and the youngest of five brothers. He was a descendant in the fifth generation of John Alden who came over in the "Mayflower" in 1620. On his mother's side he was a descendant of Governor Carver of the same Pilgrim band.

Entering Brown University in 1810, he graduated in 1814. For

voted. At his own expense he gathered a considerable library at his house for the free use of the parish, and personally served as librarian. The books he thus collected afterward became a part of the Public Library.

At Waltham he had been able by his laborious life to purchase the house where he lived and to give a good education to his growing family of five daughters and two sons.

Professor James B. Thayer, who married Mr. Ripley's youngest daughter, thus writes of him:—

"In personal appearance he was strikingly handsome, wearing no beard, of a florid complexion and blue eyes, tall, portly, and of a grand figure. What stands out in all the accounts of him which I ever heard is the image of a sensitive, ardent, impulsive, affectionate, generous man, devoted to the duties of his calling, and singularly disinterested, making no personal claims, unsparing in his acts of personal kindness and generosity, yet prudent in managing his affairs, firm in his moral principles, and rigidly conforming to them in his own practice; fond of society, full of sympathy, and heartily enjoying the companionship of his friends,

the next year he was principal of the academy in Wakefield, N.H., and in 1816 entered the Divinity School at Cambridge and graduated in 1819. In that year he received a call to settle over the Second Congregational Church and Parish in Marlboro, and was there ordained November 3, 1819, as the successor of the Rev. Asa Packard, the first minister of the parish. He led here a quiet, useful life for fifteen years. He built himself a home, and June 4, 1822, married Mary Denny Miles, the daughter of the Rev. William Miles, of Grafton. She died after a long illness, July 31, 1825; and he married March 8, 1831, Persis, daughter of Benjamin Rice, by whom he had seven children.

In April, 1834, he left Marlboro and in May, 1835, was installed pastor of the First Congregational Church and Society in Brookfield as successor of the Rev. George R. Noyes. Here he served faithfully for ten years, with occasional interruptions due to ill-health, till May,

liberal-minded, of sound sense, a clear and quick intellect, and a hearty appreciation for what is best in literature and personal character. . . . Besides the regular work of a parish minister, he had the schoolboys forever about the house,—boys, for the most part, coming from good families, but such, not seldom, as had been sent to the school because they were particularly troublesome at home. He slept only four hours, going to bed after twelve o'clock at night and rising a little after four. He had recitations and prayers from six o'clock till breakfast time, and school again from nine o'clock till one. In the afternoon came his parish duties. . . . Mr. Ripley's sermons are the just and simple expression of his character and of his chief desire, namely, the plain, unambitious, natural expression of a purpose to help forward the spiritual growth of his people,—to help it by pressing home, with ardor and sincerity, the simplest suggestions of piety and good sense. In December, 1837, Mr. Emerson writes in his journal: 'I could not help remarking at church how much humanity was in the preaching of my good uncle, Mr. R. The rough farmers had their hands at their eyes repeatedly. But the old hardened sinners, the arid, educated men, ministers and others, were dry as stones.'

"It is a strong proof of the soundness of Mr. Ripley's moral and intellectual nature that, while he adhered to the older and more conservative religious opinions

1845. In May, 1847, he took charge of a society in Southboro, and labored there till October, 1849. From this time till his death he ministered to Lincoln as the successor of Dr. Ripley. His death came suddenly on Sunday, November 13, 1853, while he was preaching at Westboro.

"The sober correctness, the honest sincerity, the stern integrity, and unfeigned faith of his ancestors coursed through the currents of his moral being. . . . His preaching was thoroughly liberal, yet with a Puritan solemnity, appealing to conscience rather than feeling."

of his denomination, he never failed in the most admiring and affectionate appreciation of men like Theodore Parker and his own nephew, Mr. Emerson, at a time when most of the clergy looked on with cold disapprobation."

The life at Concord, peaceful and happy, was not to last long. Mr. Ripley died suddenly of heart disease in his carriage, in the midst of his children, on the evening of November 24, 1847, at the age of sixty-four. His wife survived him nearly twenty years, dying July 26, 1867.

His published works are few. Among them are a discourse before the Meridian Lodge of Freemasons in Newton, on "June 24, A.L. 5817," published in 1817; an address at the funeral of Rev. Bernard Whitman on November 8, 1834; "A Descriptive and Historical Sketch of Waltham," drawn up for the Historical Society; a discourse on the death of Governor Gore, preached at Waltham on March 11, 1829; and a memoir of Christopher Gore, which is printed in the third volume of the third series of the Collections of the Massachusetts Historical Society, 1833. Mr. Emerson's estimate of Mr. Ripley was a complete summing up of his character: "He was a man of ardent temperament, frank, generous, affectionate, public-spirited, and with a humble estimate of himself."

The materials for this brief sketch are derived from the biography prepared by his son-in-law, Professor J. B. Thayer, for the Concord Social Circle and afterwards privately printed. The note on Mr. Simmons is abstracted from a sketch by the Rev. Francis Tiffany, and the note on Mr. Alden from Dr. Allen's account of him in the Worcester Association.

JOHN BARTLETT

1784–1849

John Bartlett was born in Concord, Mass., on the 22d of May, 1784, being the fourth of a family of twelve children. His parents, who were persons of great worth, survived to an advanced age. His early life was passed under the ministry of Dr. Ripley, whom he always continued to hold in reverent and grateful remembrance.

At an early age he was placed with a relative in Maine, with a view to his going into business. But, as his tastes were rather literary than commercial, he returned, after a short time, to his family, who had now removed to Cambridge. Professor Frisbie was at that time living with them, and under his instruction young Bartlett completed his preparation for Harvard College. He sustained himself honorably throughout his whole course, and graduated in 1805. He resolved on entering the ministry, and remained at Cambridge for two years after his graduation, engaged chiefly in the study of theology. The chaplaincy of the Boston Almshouse was offered to him, and he entered with great zeal on the discharge of its duties, and made it virtually the first ministry-at-large in Boston. He also at this period studied medicine, not with a view of ever engaging in practice, but that he might know better how to adapt his ministrations to the sick and suffering. At his suggestion a meeting of wealthy and benevolent citizens was called, to consider what measures should be taken to procure suitable treatment for the insane, which resulted in the establishment of the McLean Insane Hospital. Through his instrumentality, also, a society was formed for afford-

ing relief to destitute families during the trying period of the Embargo. Of this society he was the chief agent, and in connection with it he performed a great amount of highly effective labor.

Mr. Bartlett was engaged in the chaplaincy for about three years, and during at least a part of this time continued his theological studies under Dr. Channing. At the end of that period he offered himself as a candidate for settlement, and very soon received a unanimous call to become the pastor of the Second Congregational Church in Marblehead. Having accepted this call, he was ordained on the 22d of May, 1811, the Rev. Dr. Holmes of Cambridge preaching the ordination sermon.

Here Mr. Bartlett spent the remainder of his life. Besides attending diligently to his duties, he identified himself with various benevolent projects. He assisted in the formation and management of the Humane Society of Marblehead. He was a member of the Masonic Fraternity, and for several years was charged with the inspection of the lodges in Essex County. He bestowed great attention upon the youth of his congregation, particularly in connection with the Sunday-school, the importance of which he thought it difficult to overrate.

Mr. Bartlett was at length suddenly arrested in his labors. Some two years previous to his death, when he had been for some time unusually taxed by the desolations which had occurred in many of the families of his church, by reason of terrible disasters at sea, he was suddenly brought to a stand in the midst of the services of the church. It was supposed that he experienced at that time a slight attack of paralysis. He died on the morning of February 3, 1849, in the sixty-fifth year of his age and the thirty-eighth of his ministry.*

* Dr. Bartlett was succeeded at Marblehead by Benjamin Huntoon,

Mr. Bartlett was married in 1811 to Rebecca, daughter of George and Sarah Dublois, of Halifax, N.S., by whom he had six children. Mrs. Bartlett died on the 23d of December, 1858, aged eighty-two.

The following characterization was written by the Rev. A. P. Peabody in 1861:—

"In temperament, and in the traits of his mental character and culture, he was the most complete representative of the 'golden mean'—if it be golden—that I ever knew. He was always serene and happy, never elated or buoyant. He was kind and genial in his manner, but with no *empressement* even toward his dearest friends. In conversation he was neither sprightly nor dull. He contributed more than is often in the power of the most gifted to the entertainment and profit of a social gathering or of a clerical conference, yet, when the hour was over, you could recall nothing peculiarly striking or brilliant to which he had given utterance. In his manners he was modest and unobtrusive, yet self-possessed, easy, and dignified. As to his acquirements, he made no profession of scholarship, seemed to have only a few obsolete books, and one would have thought was too busy to read much; yet what it became him to know he always

who was born at Salisbury, N.H., November 28, 1792, the son of Benjamin and Mehitable (Page) Huntoon. He fitted for college at the academy in his native place, and graduated from Dartmouth in 1817. After teaching school for a time, he entered Andover Theological School and began his preparation for the ministry, but, his health failing, he returned to the work of teaching school, and became principal of the Salem Street Academy in Boston. Here amid many discouragements he still continued his preparations for the ministry, aided and advised by his friend, Henry Ware, Jr., and was ordained pastor of the church in Canton, January 30, 1823. After seven years of labor here he was invited to preach the sermon at the dedication of the new Unitarian church in Bangor, Me., in 1829, and soon afterwards settled there. This parish was then in an isolated position, and under the arduous labors involved in carrying it on Mr.

knew, and in discussions of our club on subjects of theology and exegesis he often supplemented the deficient learning of those of us who had much to do with many books. His sermons were always good, but never noteworthy,—impressive, but not exciting. His style was singularly chaste, pure, and rhythmical, but with no strong points, with little ornament, and with little versatility. His treatment of a subject was methodical, with distinctly stated divisions and often subdivisions, and with just that development of each which satisfied the demands of the occasion and fell short of the point of weariness. His voice might remind one of the air of 'Pleyel's Hymn,' a rich melody compressed within the range of three or four notes on the diatonic scale. His intonations were more agreeable to the ear than those of any preacher whom I now call to mind; but his delivery had so little compass of tone and the cadences fell with such an unvarying ictus

Huntoon's health again failed, and he returned to his former residence in 1833. Soon afterward he was settled in Milton, Mass., where he was the first distinctively Unitarian minister. His pastorate there lasted from October 15, 1834, to June 20, 1837, and was followed by several years of preaching in the West, at Cincinnati, Peoria, and other places. Again he returned to the East, and was on March 13, 1841, reinstalled in the place of his first ministry, and continued very happily there until 1849. Next he served the church at Marblehead from October, 1849, to July 15, 1855. Again his health failed, and for a long time his life hung trembling in the scale. Subsequently he preached, as his strength permitted, in various places, and, when no longer able to do this, he returned to Canton, the home of many hallowed associations, where he passed the last year of his life, which ended April 19, 1864.

Mr. Huntoon was a preacher of clear and comprehensive views, forcibly and winningly presented. In pastoral and social relations his genial temper and unselfish devotion drew many hearts to him and left many grateful memories among his parishioners. Though often hampered by personal cares and repeatedly overcome by ill-health, he was never wanting in willingness to respond to the duties, regular and special, which were laid upon him.

upon the auditory nerve that from gratified and interested attention the passage to somnolence was by no means difficult. His acceptableness as a preacher corresponded very closely to the absence from all extremes that I have remarked in his professional endowments. Wherever he was wont to preach, the worshippers were glad to see him in the pulpit, and felt, when the day closed, that it had been a good day; yet he was very little asked for or talked about in the churches. One thing I ought to mention, though I bring it in aphoristically,—he was not a moderately good singer, but he had a voice of rare sweetness and power, and was wont to lead the singing at social religious meetings, when there was no chorister present.

"I come now to speak of gifts which he possessed in no moderate or ordinary measure. As a pastor or minister, in his relations to his own flock and to the people of Marblehead in general, he manifested, with an evident desire to be faithful to the last degree, certain peculiar capacities and adaptations. He studied medicine to a considerable extent before he became a minister, and he practised successfully among the poorer people of his parish and the town. He was skilled in all the arts that contribute to the comfort and refinement of home life; and by his example, influence, and generous aid he exerted a constantly elevating and refining agency for the less cultivated portion of the community around him. He was active and successful as a peacemaker, and suppressed a great deal of incipient litigation. He was an excellent business man, drew ordinary legal instruments with accuracy and took the very best care of property. His services in this line were often put in requisition for the care of the families of his seafaring parishioners, the writing of wills, the administration of estates, and the guardianship of minors. Wherever it was a charity to assume

a charge of this class, he was always ready to undertake it, however onerous. He attended the Probate Court almost as regularly as the judge and registrar. At the same time his almsgiving went to the outside limits of his ability. I have been told by one who knew well that it was by no means an uncommon thing for him to meet some urgent case of need by sending the dinner from his own table. A brother minister, who was intimate with him for many years, summed up some of Mr. Bartlett's various functions in this wise: 'If one of his parishioners were very sick, he would first prescribe for him, then pray with him. If the case was likely to prove fatal, he wrote the sick man's will, watched with him the last night of his life, comforted the mourners, made the *post-mortem* examination, officiated at the funeral, then presented the will for probate, gave bonds as executor, and was appointed guardian of the children.' With these multifarious occupations he never lost sight of the great purpose of his ministry, and the avenues of access to men's hearts which he opened by offices of friendship and charity he made availing for the conveyance of religious counsel, rebuke, and instruction."

The following is a list of Mr. Bartlett's publications:—

God not the Author of Sin, a discourse delivered before the Second Congregational Church and Society in Marblehead, 1819; Preaching Christ in Love, a discourse delivered before the Second Congregational Church and Society in Marblehead, 1825; A Discourse delivered before the Second Congregational Society in Marblehead, 1829.

The facts in this sketch are taken from Ware's Unitarian Biography. The note on Mr. Huntoon is derived from the obituary notice in the *Christian Register* of April 30, 1864.

JOHN PIERPONT

1785–1866

Upon the monument erected to John Pierpont in Mt. Auburn Cemetery is the following inscription,—"Poet, Patriot, Preacher, Philosopher, Philanthropist, Pierpont,"—and it would be impossible to find words more closely descriptive of his life and work, indicating at once the versatility of his genius and the grandeur of his ideals. Throughout his long and checkered career he showed the inspiration of the poet, the moral enthusiasm of the patriot, the religious fervor of the preacher, the sympathetic humanitarianism of the philanthropist, and the intellectual ability and self-reliant courage of the family whose name he bore.

John Pierpont was born in the town of Litchfield, Conn., on April 6, 1785, and died at Medford, Mass., on August 27, 1866. He came of a well-known New England family of distinguished intelligence and character. His great-grandfather, James Pierpont, was the second minister in New Haven and one of the founders of Yale College. His father was a substantial farmer and honored citizen of Litchfield, and his mother, Elizabeth Collins, was a woman of strong religious character. In one of his later poems he wrote of her:—

> "She led me first to God,
> Her words and prayers were my young spirit's dew."

At the age of fifteen he entered Yale College, and was graduated in 1804. After a few months as an assistant in the academy at Bethlehem, Conn., he was engaged for nearly four years as private tutor in the family of

Colonel William Allston in South Carolina. While there, he began the study of law, which he continued in Litchfield, after his return, in 1809.

In 1812 he was admitted to the bar, and began his practice in Newburyport, Mass., removing, however, soon after to Boston. Although admirably adapted in many ways to the profession, he was not successful in it, and soon retired into the dry-goods business with his friends, Joseph L. Lord and John Neal. Here, again, he was unsuccessful, and, after representing the firm for a short time in Baltimore, he returned, on account of its failure, to Boston.

In the mean time, however, though unfortunate as a lawyer and in business, he had been earning a reputation as a poet. He had published as early as 1812 "The Portrait," a poem written for the Washington Benevolent Society of Newburyport. In 1816, while in Baltimore, he published the "Airs of Palestine," of which a second and third edition were issued in Boston the year following. Of this poem Griswold says, in his "Poets and Poetry of America," "The religious sublimity of the sentiments, the beauty of the language, and the finish of the versification placed it at once, in the judgment of all competent to form an opinion on the subject, before any poem at that time produced in America."

In 1816 Mr. Pierpont entered the Harvard Divinity School. Although educated in the Calvinistic belief, having been for several years a member of the Rev. Lyman Beecher's congregation, and although he had been associated with the Orthodox Society in Newburyport, he had taken upon his removal to Boston a seat in Brattle Street Church. Later he had become interested in the Unitarian movement in Baltimore, and was present at the first public meeting, assisting in the religious services. It was no new or sudden in-

terest, therefore, that led him into the Unitarian ministry.

He was ordained minister of Hollis Street Church (April, 1819), succeeding the Rev. Horace Holley. Here he spent twenty-five years in the peaceful and successful discharge of his duties as a minister and a citizen. He was deeply beloved as a pastor, popular as a preacher, almost idolized by his friends and parishioners, respected and honored by all. He was not only the minister of a prominent and influential church, but also the public-spirited citizen, always ready to serve the community in all possible ways.

In public addresses, in poems written for special occasions, in the service of the public schools, charities, and good government, and even by practical inventions, he poured forth his abundant energy and patriotic zeal. In 1823 he published "The American First Class Book," and in 1827 "The National Reader," of both of which many editions were printed. In 1840 a collection of his poems was issued, and a second edition in 1854. He was one of the early contributors to the *Christian Register*, and was active in all the affairs of his denomination. Believing in the forward movement and in the necessity of organization, he allied himself with the progressive party, and took an enthusiastic part in organizing the American Unitarian Association. He said, "We have and we must have the name Unitarian."

But the moral enthusiasm and fearlessness which gave him such power in his pulpit utterances and public service stirred at last the opposition of a portion of his congregation, and led to a controversy which cast a heavy shadow over the closing years of his Boston ministry. Many questions of public interest had arisen in which moral issues were involved, such as imprisonment for debt, the peace movement,

slavery, and the temperance reform. It was impossible for a man of Pierpont's convictions and courage to refrain from taking part in the discussions, and he was soon recognized as a leader in movements, especially in the cause of anti-slavery and total abstinence. For him, to see a wrong was to attack it. His trumpet gave forth no uncertain sound. His printed sermons upon "Moral Rule in Political Action," "The Covenant with Judas," "The Things that make for Peace," and "The Burning of the Ephesian Letters," were masterpieces of keen logic and prophetic eloquence.

In his poems, "The Tocsin," "The Sparkling Bowl," "The Fugitive Slave's Apostrophe to the North Star," and many others, he poured out his soul without measure, searching the conscience of his times. Not always temperate in speech, he was always sincere. "He felt," one says of him, "that he had no right to preach smooth things when rough were needed," but he was always the true gentleman, dignified, courteous, self-possessed.

But such a preacher, at such a time, must needs give offence. Beneath Hollis Street Church was a storage room for New England rum, and much of the wealth of the parish had been acquired in that business. The anti-slavery cause also divided the people. Moreover, it was an offence, a violation of conventional good taste and ecclesiastical traditions, to introduce such "exciting topics" into the pulpit; and the result was a controversy within the church which crystallized in an effort to force Mr. Pierpont from the pulpit, and finally in a trial, upon many charges, before a council of Boston ministers, although the chief cause of offence was his temperance preaching.

In refusing to resign and in demanding a fair trial, Mr. Pierpont felt that he was defending not only him-

self, but the freedom of the pulpit. He was standing for a principle, and could not yield. As the controversy dragged out its weary length, many hard and even harsh things were said upon both sides. The majority of the parishioners, if not of the pew-owners, were with him, but the opposition was wealthy and influential. On August 9, 1841, the decision of the council was given, finding the defendant innocent of all charges affecting his moral character and declaring that no sufficient reason existed for dissolving the connection between him and his parish. It is true that the council took occasion to express its disapproval of Mr. Pierpont's conduct on some occasions, referring to the manner in which he had conducted the controversy, but with this exception the verdict was a complete victory both for him and the principle for which he stood.

Unfortunate as the controversy was in some of its aspects, it undoubtedly had its effect in securing a greater independence for all ministers and a larger liberty for every pulpit in the land.

Dr. Cyrus A. Bartol said of its hero, "As a strong man lifts a struggling child to his shoulders, so he raised us all."

Mr. Pierpont continued to serve as the minister of Hollis Street Church until his resignation in 1845.*

* At Hollis Street Mr. Pierpont was succeeded by DAVID FOSDICK, who was a son of Deacon David and Joanna (Skelton) Fosdick, and was born in Charlestown, Mass., November 9, 1813. He prepared for college at Bradford Academy, graduated at Amherst in 1831, and studied at Andover Theological Seminary in 1831–1833.

He was ordained pastor of the Unitarian church in Sterling, Mass., March 3, 1841, as the immediate successor of the Rev. Peter Osgood, remaining there nearly five years. He then succeeded the Rev. John Pierpont as minister of the Hollis Street Church, Boston, March 3, 1846, to September 19, 1847, afterward residing in Groton until his death. From 1854 till 1860 he ministered to a society which he had

He then accepted a call to Troy, N.Y., where he remained until 1849,* when he became the minister of the Unitarian church in Medford, Mass.† He resigned in 1856, but continued to reside in Medford, spending much of his time in lecturing throughout the country upon temperance. He had also become deeply interested in phrenology and spiritualism, his

organized at Groton Junction, called the South Groton Christian Union, now the First Unitarian Parish of Ayer, and was subsequently for some time minister-at-large in Groton.

Mr. Fosdick was a fine classical scholar, and in early years devoted himself largely to study and authorship.

He married, 1841, Sarah Lawrence Woodbury, a niece of Amos and Abbott Lawrence. She died November 25, 1860. He married, second, 1871, Mrs. Mary Jane Applin, daughter of Stephen M. Kendall and widow of Benjamin Franklin Applin. She died in 1879.

Mr. Fosdick died in Groton, January 28, 1892.

*At Troy Mr. Pierpont was succeeded by:—

William Silsbee, who was born in Salem, Mass., May 17, 1813, of an old Salem family, which brought him into connection with the best social and religious life of his generation. He was baptized by Dr. Bentley and brought up under the ministry of Dr. Flint. He graduated from Harvard College in 1832, in the class out of which came eleven Unitarian ministers, and from the Divinity School in 1836. For two years he was minister of the church in Walpole, N.H., and for eight years of the church in Northampton. For twenty years, from 1868 to 1887, he had a happy and peaceful ministry at Trenton, N.Y. He was a man of modest demeanor and consistent Christian character, of pure piety and unfeigned charity. Gentle of speech and bearing, he was firm for principle and gave himself with self-sacrificing devotion to the welfare of his fellow-men and to the promulgation of the simple faith which he held. He died at Salem, January 8, 1890.

†At Medford Mr. Pierpont succeeded Caleb Stetson, who was born at Kingston, July 12, 1793. He graduated at Harvard College in 1822 and from the Divinity School in 1827. In the same year he was ordained minister of the First Parish in Medford, where he had a successful ministry of twenty years and where his memory is still held in reverence. From 1849 to 1859 he was minister at Norwell,

interest in the former bringing him into a close personal friendship with its chief exponent, Dr. Kaspar Spurzheim.

To the cause of anti-slavery he was always true. At the Unitarian Convention held at Springfield, Mass., in 1850, he introduced the resolutions opposing the Fugitive Slave Law. Though an abolitionist, he was at the same time a loyal supporter of the national government, and this led him in 1863, though seventy-six years of age, to volunteer as chaplain of the 22d Massachusetts Infantry upon condition "that they should not march around Baltimore." "It was," writes one who knew him well, "a magnificent blast of sentiment." But sentiment will not supply the place of physical strength, and the old hero had for once overestimated his own vigor and underrated the hardships of military life. He marched with his regiment to Washington, but after a few weeks of severe camp life he resigned his post. He was offered a position in the Treasury Department, and for three years found congenial employment in making a digest of the decisions of the Department of Customs. After completing this work, for which he received the formal thanks of the Department, he continued to reside in Washington, making occasional visits in the East. He died, without warning, while visiting his friends in Medford in August, 1866.

In person Mr. Pierpont is described as tall and of a commanding presence, straight and spare, not graceful, but always impressive. In spirit he was the Christian

and from 1860 to 1865 at East Lexington. He died at Lexington, May 17, 1870.

Mr. Stetson's genial spirit and large heart drew to him a host of friends. He was early enlisted in the anti-slavery cause, and the humanitarian side of the gospel took a deep hold of his nature. His was one of the natures enriched by deep feeling and outreaching charity.

warrior, deeply religious, intensely ethical, enthusiastic in his friendship for all mankind. He took an active interest in all the benevolent and philanthropic movements of his time, the Sunday-schools, the Seamen's Bethel, the Ministry-at-large, the Children's Mission, and kindred institutions.

As a poet, though enjoying a wide reputation in his day and occasionally rising to heights of moral and religious inspiration, he will be remembered best by a few hymns which have found a permanent place in Christian literature.

In the educational world he won the respect and gratitude of thousands of teachers by his series of Readers, which introduced the pupils of the schools to the best literature and exercised a most refining influence over the taste and literary culture of the times. He was for several years a member of the School Committee, and the city of Boston was largely indebted to him for the establishment of the English High School in 1821.

As a preacher, he was eloquent, incisive, prophetic. As a reformer, he was bold, steadfast, unflinching. As a man, he was upright, full of tenderness and sympathy, a Puritan in his devotion to duty, a patriot in his ideals of good citizenship, a philanthropist in his love of all mankind.

Mr. Pierpont was twice married,—on September 23, 1810, to Mary Sheldon Lord, who died on August 23, 1855, and on December 8, 1857, to Harriet Louisa (Campbell) Fowler. He had six children,—three sons and three daughters.

This sketch of Mr. Pierpont was written for this volume by Rev. Christopher R. Eliot.

See also the *Christian Examiner*, November, 1866 (article by C. A. Cummings); the *Christian Register*, September 1, 8, 22, 1866; the *Unitarian Review*, January, 1885 (The Celebration of John Pierpont's Centennial Birthday, by C. A. Bartol).

ANDREWS NORTON

1786–1853

Andrews Norton, the youngest child of Samuel and Jane Norton, was born at Hingham, Mass., December 31, 1786. He was descended from the Rev. John Norton, of Hingham, a nephew of the celebrated John Norton, of Ipswich, and afterwards of Boston. Grave and studious from his childhood, he was fitted for college at the Derby Academy in Hingham, then under the charge of Mr. Abner Lincoln, and in 1801 was admitted a Sophomore at Harvard. He graduated in 1804, the youngest of his class, with a high character for both scholarship and moral worth. The next four years he devoted to theological and other kindred studies, and did not begin preaching till 1809. At that time he accepted an invitation to supply the pulpit in Augusta, Me.; but, after preaching there a short time, he was chosen tutor in Bowdoin College,—an office he at once accepted. Here he remained a year, and then returned to Cambridge.

In 1811 he was appointed tutor in mathematics in Harvard College, but resigned at the close of one year. In 1812 he established a new periodical, under the title of the *General Repository and Review*, which, however, continued for only two years. It was very explicit in the expression, and earnest in the defence of Unitarian views, and was conducted with uncommon learning and ability. In 1813 he was chosen librarian of the college, and performed the duties of the office with great fidelity for eight years. The same year in which he became librarian he was also appointed Lecturer on the Criticism and Interpretation of the

Scriptures, under the bequest of the Hon. Samuel Dexter. In 1819 he was elected Dexter Professor of Sacred Literature in the Harvard Divinity School,—an office in which there was full scope for his ample stores of critical knowledge. His inaugural address was published. In 1822 he delivered an address before the university, at the funeral of Professor Frisbie, one of his most valued friends, whose literary remains he afterwards published, with notices of his life and character,—a similar service he had performed in 1814 for another friend, Charles Eliot, whose early death was a sore bereavement. In the earnest discussions which took place, in 1824 and 1825, respecting the administration of the college, he took an active part. His "Remarks on a Report of a Committee of the Board of Overseers," proposing certain changes in the instruction and discipline of the college, was published in 1824. In 1826 he undertook the collection and republication of the poems of Mrs. Hemans in this country. In 1828 he passed a few months in England with great satisfaction and profit. In 1830 he resigned his professorship, but still continued to devote himself to literary and theological pursuits. In 1833 he published a pamphlet that attracted no little attention, entitled "Statement of Reasons for Disbelief in the Trinitarian Doctrine." The same year he began, in connection with his friend Charles Folsom, Esq., the publication of the *Select Journal of Foreign Literature*, in which there was also much original matter furnished by himself. In 1837 was published the first volume of his famous work on the "Genuineness of the Gospels,"—a work which he had commenced in 1819. In 1839, at the request of the alumni of the Divinity School, he delivered the first annual discourse before them, afterwards published, "On the Latest Form of Infidel-

ity." This led to a controversy, which gave him the opportunity of more fully illustrating and vindicating his own views. In 1844 he published the second and third volumes of the "Genuineness of the Gospels." In 1852 he published a volume entitled "Tracts on Christianity," composed chiefly of his larger essays and discourses, which had before appeared in a separate form. He left behind him, fully prepared for the press, a translation of the Gospels, with notes, on which he had been engaged for many years.

In the autumn of 1849 he was prostrated by a severe illness, from the effects of which he never fully recovered. By the advice of his physician he passed the following summer at Newport, and with such decided advantage to his health that he resolved to make it his future summer residence. At the close of the summer of 1853 he was unable to leave his room; and he lingered, in perfect calmness, till Sunday evening, September 18, when he finished his earthly course.

In 1821 Mr. Norton was married to Catharine, daughter of Samuel Eliot, of Boston. He left four children.

The following account of Professor Norton was written by the Rev. Jaazaniah Crosby, of Charlestown, N.H., in 1864:—

"Mr. Norton was of a delicate physical organization, being somewhat below the medium height, of a spare habit, a light and rather pallid complexion, and a countenance reflecting the milder rather than the sterner qualities. His voice, though pleasant, was feeble, and had not sufficient compass to fill a large house. His mind was inquisitive, his taste refined and exact, and his habits of study every way exemplary. He was modest even to diffidence, evidently preferring to keep in the background rather than to

make himself in any way prominent. He was, however, sociable and cheerful when he was with his friends, but never uttered a word inconsistent with the strictest delicacy and propriety. He was of an amiable and generous spirit, and delighted in seeing others happy and in contributing to their happiness, whenever it was in his power.

"Though Mr. Norton's habit was generally very sedate, there was nothing about him that savored of misanthropy; and he had a vein of quiet humor, which sometimes contributed not a little to the amusement of his friends. One or two of his bright, pithy sayings now occur to me. There was a young man in college, a son of a highly respectable clergyman, whose reputation for intellect was considerably below mediocrity, and there was another whose reputation for gormandizing was at least proportionally above it; and it so happened that these two characters, each remarkable in his way, sat opposite to each other at the table. As Norton was going into the college commons, one of the students, pointing to the voracious eater, said to him, 'Yonder is Charybdis.' 'I presume so,' said Norton, 'for I see Scylla (silly) opposite to him.' One of our classmates, by the name of K——l, a genial and somewhat jovial fellow, who was not afraid of a glass of wine, though I believe he was never charged with the excessive use of it, met Norton, who was proverbial for total abstinence, one morning after there had been some rather jubilant meeting, and said to him, 'Well, Norton, I understand you were intoxicated last evening.' To which he replied, 'Well, K——l, I understand you were not, and I should like to know which of the two facts is the most singular.' While he was a professor at Cambridge, one who had formerly been a student under him, not remarkable for force of intellect, underwent

some great change in his religious opinions; and, when some one asked Mr. Norton how he accounted for it, he replied that probably some one had told him that his former opinions were not correct. The effect of his witty sayings was greatly increased by the quiet and apparently unconscious manner in which they were uttered."

President James Walker wrote of him:—

"I can remember, as if it were but yesterday, the almost unbounded deference with which we, who constituted his first class in the Divinity School at Cambridge, looked up to him in the lecture-room. This arose in part from his undoubted learning and our sense of his caution and single-mindedness in the pursuit of truth; in part, also, from the peculiar character of his intellect and his manner of teaching.

"His mind was more remarkable for the clearness and distinctness with which he saw what was within the field of his vision than for the largeness of that field. Accordingly, in making up his opinions, he was not troubled, as many are, by side and cross lights, and hence no misgivings, no waverings, no sudden changes. Hence also, though many of his conclusions startled men by their novelty, they were always such as could be clearly stated. He had no taste for groping in the dark, certainly none for making a public exhibition of his gropings. His mind was eminently positive, and, in this sense, despotic. He came before his classes, not as one in the act of seeking after the truth, but as one who had found it.

"Something was also due to another peculiarity in his mental constitution. Few men have ever lived who had less of ill-will or unkindness. Nevertheless, his nature was the opposite to genial, understanding that word to mean a readiness to take up and sympathize with, and in this way to enter into and com-

prehend, a great variety of characters and convictions. He never put himself to much trouble to comprehend the ignorance or the errors of other people. He saw things so clearly himself, and stated them so clearly, that, if a pupil failed to be convinced, he soon gave him up; and it was the dread of this which did more perhaps than anything else to keep us in order.

"As Mr. Norton's controversial writings have been much read and relied on and were the great authority on the subject in the early days of American Unitarianism, it is not surprising that he should often be referred to as one of the founders of the sect in this country. But this, also, is a mistake. He was singularly impatient of denominational names and trammels of every kind, and for this reason declined from the beginning to take part in the American Unitarian Association, deeming it better and safer to leave the progress of truth in the hands of the scholars and philosophers of every sect,—'of such men,' to use his own words, 'as Erasmus and Grotius, and Locke and Le Clerc.'

"His great work on the 'Genuineness of the Gospels' is one of the most important contributions which this country has made to theological literature. To him, also, with Mr. Buckminster, Professor Stuart, and a few others, we are indebted for that impulse given to Biblical study in New England, early in the present century, which has been of incalculable benefit to all denominations."

For Mr. Norton's life and work see:—

William Newell's Discourse in Cambridge on the Sunday following the Death of Mr. Andrews Norton; William Newell's Andrews Norton, in the *Christian Examiner*, 1853, vol. lv. (also prefixed to Norton's Statement of Reasons, 7th ed., pp. 425–452, Boston, 1874); Joseph Palmer's Necrology of Alumni of Harvard College, 1851–55 to 1862–63; R. W. Griswold's sketch in his Prose Writers of America, pp. 236, 237; A. P. Putnam's Singers and Songs of the Liberal Faith, pp. 46, 47; A. P. Peabody's Harvard Reminiscences (Boston, 1888), pp. 73–78.

Dr. Sprague's article, from which the foregoing sketch is abridged, was based on Dr. Newell's Commemoration Discourse first mentioned above.

DAVID DAMON

1787–1843

David Damon was a descendant, in the fifth generation, of Thomas Damon, who came from the north of England, probably about 1650, and settled in that part of Charlestown which is now Stoneham. He was the eldest child of Aaron and Rachel (Griffin) Damon, and was born at East Sudbury (now Wayland), Mass., on the 12th of September, 1787. His father was a farmer in moderate circumstances, so that the son was dependent for his education entirely upon his own exertions.

For a year or two he lived with a physician, Dr. Bancroft, of Weston, and by the services which he rendered in the family, and some other services performed elsewhere, he acquired the means of supporting himself for a time at the Phillips Andover Academy, where he entered in the spring of 1806. When these means were exhausted, he left the academy for a time, and taught a district school in Framingham, thus enabling himself to return to Andover and complete his preparation for college. He entered at Harvard in 1807, and, after maintaining an excellent rank as a scholar through his whole course, graduated in 1811.

Having spent the year immediately succeeding his graduation at Andover as preceptor of Franklin Academy, he entered on a course of theological studies under the direction of President Kirkland, the elder Professor Ware, and Professor Sidney Willard, having for his fellow-students six or eight of his classmates, besides a number who had graduated at an earlier period. He was licensed to preach on the 22d of

November, 1813, by the Boston Association, and on the Sabbath following preached his first sermon for the Rev. Charles Lowell, at the West Church, Boston. After this he supplied in various parishes and finally accepted a call to the church in Lunenburg. On the 1st of February, 1815, he was ordained and installed, the Rev. Dr. Ware preaching the sermon.

The society over which Mr. Damon was placed had been gradually diminishing in numbers, and it was in a somewhat divided state in respect to religious opinions. As this was just about the period when the controversy between the Unitarians and the orthodox in Massachusetts began to assume a palpable form, it was hardly to be expected that anything like unanimity of religious sentiment should have been speedily brought about, or that his relations to his people should not have been painfully modified by the existing state of things. He remained at Lunenburg, much respected by the community at large, and especially by his ministerial brethren in the neighborhood, during a period of nearly thirteen years. He was dismissed, at his own request, in December, 1827.

Mr. Damon did not remain long without a pastoral charge. After preaching for several months in Augusta, Me., he received a call to Salisbury and Amesbury, Mass., and was installed on the 25th of June, 1828, and continued there about five years.

In March, 1835, he was invited by the people of West Cambridge (now Arlington, Mass.) to become their pastor, and was installed there on the 15th of April, the Rev. Dr. Lowell preaching the installation sermon.*

In January, 1841, he preached the annual sermon

* At Arlington Mr. Damon succeeded Frederic Henry Hedge (see Vol. III. p. 158), and he was succeeded by Samuel Abbot Smith (see p. 56) and William Ware (see p. 250).

before the legislature of Massachusetts, and in May following delivered the Dudleian lecture in Harvard College. The degree of Doctor of Divinity was conferred upon him by his Alma Mater in 1843, but it had not been publicly announced at the time of his death.

On the 14th of June, 1843, he delivered an address at the consecration of the new cemetery in West Cambridge. The Sunday immediately succeeding the delivery of this address he passed at Lunenburg, the scene of his first pastorate, and there preached with great earnestness in the pulpit in which, twenty-eight years before, he had received ordination. On the Friday following he went to Reading to officiate at the funeral of an intimate friend, the Hon. Edmund Parker, a brother of Dr. Parker, of Portsmouth. His sermon on this occasion is said to have been marked by unusual ability, and the prayer to have been one of great tenderness and fervor. In announcing the hymn to be sung by the choir at the close of the service, his utterance became slightly impeded. He sunk back upon the seat, and beckoned to a physician who was sitting near the pulpit to come to him. The physician obeyed the summons, and Dr. Damon, while the choir were singing, conversed calmly with him, and expressed the opinion that it was an attack of apoplexy. At the close of the singing he was conveyed to the house from which the body of Mr. Parker had just been brought, and there he soon sunk into a state of unconsciousness. His body was conveyed to West Cambridge, where the funeral services were conducted by the Rev. Dr. Francis and the Rev. Messrs. Daniel Austin, Samuel Ripley, and Caleb Stetson; and he was laid in the new cemetery on the twelfth day after his address at its consecration.

Mr. Damon was married, on the 16th of October,

1815, to Rebekah, daughter of John and Sarah (Norwood) Derby, of Lynnfield, with whom he became acquainted while he was a student at Andover. They had seven children,—four sons and three daughters. Mrs. Damon died at the house of one of her sons, in Boston, May 21, 1852, in the sixty-fifth year of her age.

The following is believed to be a nearly or entirely complete list of Mr. Damon's publications:—

A Sermon preached at Worcester, not far from the year 1820; Sketch of the Life and Character of the late Rev. Joseph Mottey, of Lynnfield, published originally in the *Christian Disciple*, 1822; A Sermon preached at Concord, at the Semi-annual Meeting of the Evangelical Society in Massachusetts, 1823; A Sermon preached at Charlton, Mass., at the Annual Meeting of the Auxiliary Bible Society in the County of Worcester, 1826; A Sermon delivered at Lunenburg at the Close of his Ministry there, 1827; An Address on Temperance, delivered at Amesbury, 1829; a sermon entitled "What is Truth?" about 1830; a sermon entitled "The Common Faith of Christians," published in the *Liberal Preacher*, 1830; a sermon entitled "Means of Attaining Religion," published for the Union Ministerial Association, 1832; a sermon entitled "Human Life a Tale," delivered at Amesbury; a sermon entitled "The Exceeding Sinfulness of Sin"; A Sermon on Acts ii. 22; An Address delivered before the Ministerial Conference in Berry Street, Boston, 1840; A Sermon preached after the Death of Philip Augustus Whittemore, 1841; A Sermon delivered before the Legislature of Massachusetts at the Annual Election, 1841; An Address at the Consecration of the New Cemetery at West Cambridge, 1834. He published also, in the newspapers of the day, a notice of the Rev. William Gray Swett, a poem delivered at West Cambridge, and various other minor productions of his pen.

JARED SPARKS

1789–1866

Jared Sparks was born May 10, 1789, in Willington, Conn., of humble parentage. Till his twentieth year his entire school life amounted to forty months, but, nevertheless, he was at that time found competent to take charge of a district school near his native place. He was by trade a carpenter, but, being eager of education, he put himself under the tuition of the Rev. Hubbell Loomis, the minister of Willington, and as payment for tuition shingled the minister's barn. Mr. Loomis subsequently became the first president of Shurtleff College in Alton, Ill., and to his helpfulness Mr. Sparks always held himself much indebted. A neighboring minister, the Rev. Abiel Abbot, of Coventry, Conn., making a morning call on Mr. Loomis, was told of the remarkable young carpenter then at work on the barn. Mr. Abbot saw at once that the carpenter had the making of a scholar, and wrote to his cousin and brother-in-law, Dr. Benjamin Abbot, master of Phillips Exeter Academy, to bespeak for Sparks a place on the beneficiary list of the academy. The application was successful, and at the beginning of the next term Sparks made his appearance at Exeter, having walked the entire distance from Willington, one hundred and twenty miles, in four days. His worldly goods, packed in a small trunk, were carried to Exeter by Mr. Abbot appended to the axle of his chaise.

In 1811 Sparks entered Harvard College, and his record there bears testimony at once to unusually robust health, to strength of purpose, and to the vigorous mental fibre that made him master of his oppor-

tunities. Graduating in 1815, he became tutor to the sons of the Rev. Nathaniel Thayer, of Lancaster, and under the direction of that famous minister began his studies for the ministry, with his wonted industry doing double work. He remained at Lancaster till 1817, when he was called to Cambridge as tutor in mathematics. This office he resigned early in his second year to accept the invitation to become the first minister of the Unitarian church in Baltimore.

Mr. Sparks's Baltimore pastorate lasted a little more than four years, and during part of the time he acted as chaplain of the House of Representatives at Washington. His parish multiplied and prospered under his ministry, and his name is a cherished tradition in Baltimore to a generation that never saw his face. He conducted in Baltimore a monthly periodical entitled *The Unitarian Miscellany*, and published several controversial writings in defence of the theological position of his society. He also entered into negotiations for the purchase of the *North American Review*, of which he assumed the editorship on his return to Boston in 1824. In the six years during which he had charge of the magazine he doubled its estimated pecuniary value. From 1824 till his death in 1866 Mr. Sparks made his home chiefly in Cambridge, with several prolonged periods of European travel. A list of the fruits of Mr. Sparks's literary labor would require a much longer memoir than the present limits of space permit. Suffice it to say that the life and writings of Washington in twelve volumes, and of Franklin in ten volumes, are but a small part of his contributions to American history and biography. In 1838 he was chosen Professor of Ancient and Modern History in Harvard University, and in 1849 succeeded Edward Everett as president,—an office which he held for four years.

Mr. Sparks was a man of immense industry and power of work. He was rigidly exact and thorough in all matters of business and firm in all matters in which principle was involved. The last years of his life were spent in the enjoyment of books and friends and society, and rounded out a singularly happy and fortunate career.

For Jared Sparks's life and work see:—

O. W. B. Peabody's review of Sparks's American Biography, *North American Review*, April, 1834 (Boston), pp. 466–486; Addresses at the Inauguration of Jared Sparks, LL.D., as President of Harvard College, 1849 (Cambridge, 1849); Thomas Powell's Living Authors of America (New York, 1850), pp. 355–365; William Newell's Discourse on the Death of Jared Sparks, LL.D., March 18, 1866 (Cambridge, 1866), pp. 23; Proceedings of the American Antiquarian Society, March, 1866 (Cambridge, 1866), pp. 3–18; Proceedings of the Massachusetts Historical Society, March, 1866, vol. ix. pp. 157–176; Memoir of Jared Sparks, LL.D., in the *Historical Magazine* (Dawson's), May, 1866 (Morrisania, N.Y.), vol. x. pp. 146–156; B. Mayer's Memoir of Jared Sparks, LL.D. (Baltimore, 1867), pp. 36; George E. Ellis's Memoir of Jared Sparks, LL.D., reprinted from the Proceedings of the Massachusetts Historical Society for May, 1868, pp. 102 (Cambridge, 1869); R. W. Griswold's sketch in his Prose Writers of America (Philadelphia, 1870), pp. 307, 308; F. Bowen's Biography of Jared Sparks, in the Harvard Book (Vaille & Clark, Cambridge, 1875), pp. 157, 158; Charles F. Richardson's American Literature, 2 vols. (New York and London, 1887), vol. i. pp. 454–459; J. Winsor's Calendar of the Sparks Manuscripts in Harvard College Library, in Harvard University Library Bibliographical Contributions, No. 22 (Cambridge, 1889); J. Winsor's Narrative and Critical History of America (Boston, 1889), numerous references in the indexes; A. P. Peabody's Harvard Graduates whom I have Known (Boston, 1890), pp. 137–148; H. B. Adams's The Life and Writings of Jared Sparks, 2 vols. (Boston, 1893); review of H. B. Adams's Life and Writings of Jared Sparks, in the *Nation*, November 16, 1893 (New York), vol. lvii. p. 378; "A Pioneer in Historical Literature," in the *Atlantic Monthly*, April, 1894 (Boston), vol. xxiii. pp. 559–567; H. B. Adams's Jared Sparks and Alexis de Tocqueville, in Johns Hopkins University Studies, etc. (Baltimore, 1898), pp. 61.

The above sketch of President Sparks is chiefly derived from Dr. A. P. Peabody's biographical notice in Harvard Graduates whom I have Known.

ALVAN LAMSON

1792–1864

Alvan Lamson was the son of a farmer in Weston, Mass., and was born in that town, November 18, 1792. His father, John Lamson, and grandfather, John Lamson, were also natives of Weston. The boyhood of Alvan was spent in such occupations as fell to the lot of farmers' sons of slender means in those days, field labor in summer alternating with school in winter. To his early experience on a farm may be credited a relish for country life, never outgrown, which led him in later years to become one of the organizers and active members of the Norfolk Agricultural Society.

He was, however, a reading boy, and a youthful aptitude for study determined his career. His record at the district school in Weston was that of an excellent pupil, "very exemplary in conduct and of high rank as a scholar." Said one of his schoolmates, "We always thought everything Alvan Lamson said or did was perfectly right, and we were all proud of him as a scholar." When a very small boy, he determined to be a minister, and while in college he informed an incredulous sister that he should be a doctor of divinity. Both these ambitions were realized.

He fitted for college at Phillips Academy, Andover, and entered Harvard in 1810. Lamson held a high rank in a distinguished class. "I do not believe he ever slighted a lesson," said a classmate, "and I am sure he never made a slovenly recitation. I think he was one of the very best writers in the class, and I am strengthened in my belief by the fact of his having been selected to deliver the eulogy on Sewall. He was a member of all the literary clubs in college."

After graduating, he was for two years a tutor in Bowdoin College. He then entered the Divinity School at Cambridge, from which he graduated in 1817. In 1818 he accepted a call to become pastor of the First Church and Parish in Dedham, Mass. The call was not unanimous. As Dr. Lamson stated forty years later: "It was at this time that the lines of separation between Unitarian Congregationalists and Trinitarian Congregationalists, in which there has been little change since, were sharply drawn. . . . The majority, which was liberal, settled me." As this case is perhaps the most celebrated in the ecclesiastical annals of New England, it may not be amiss to say that the liberal majority in the parish was a little more than two to one, representing four-fifths of the taxable property. The "church" refused to concur, by a vote of 17 to 15, six not voting. It afterwards agreed to concur by a vote of 21, seventeen absent or not voting. It admitted the pastor elect to membership by a vote of 23, fifteen absent or not voting.

The question at issue was not a personal one concerning the fitness of the candidate, but, as it seemed to both parties in the parish, a question of principle. It seemed the same to Dr. Lamson. Never was there a man instinctively more averse to contention and strife, but after some hesitation he accepted the difficult position to which he had been invited. He remained in the pastorate of the church in Dedham forty-two years, and by his upright, gentle, and blameless life he did much to soften the religious animosities of that unhappy period.

As a parish minister, he was unsparing of himself, a pastor of the olden time. "He bore the griefs of his people." As a preacher, his literary taste made him exacting in the preparation of sermons. "I suppose," said Dr. Gannett, "that may be said of him

which can be said of very few, that he never carried into the pulpit a discourse which had not been carefully prepared. He was a master of the English tongue, and no better models of correct, chaste, yet rich diction could be put into the hands of young writers than the volumes (alas too few!) which he published." It may be mentioned that Dr. Lamson served many years as a member of the examining committee in rhetoric, at Harvard, during the professorship of Edward T. Channing.

Outside his parish duties, Dr. Lamson, as matter of course, was upon the School Committee of Dedham, and the working member of it. The high school in the town was, in large measure, his achievement and is a monument to his intelligence and activity.

His part in the "Unitarian Controversy" was important, but inconspicuous. He was one of the scholars and writers of the liberal group. His knowledge of early Christian opinions and traditions was minute, if not exhaustive, as may be seen from his volume entitled "The Church of the First Three Centuries." He was not less at home in the history and polity of New England Congregationalism. In 1859 he was summoned to New Hampshire to testify as an expert, before the Supreme Court of that State, in a trial concerning the possession of church property. For three successive days he was subjected to the most rigorous examination, with the result, it was said, that "both bench and bar learned more than they had ever known of the principles and practice of the founders of the religious polity of New England."

In 1830–31 Dr. Lamson, with the Rev. Samuel Barrett, edited the *Unitarian Advocate;* in 1835, with the Rev. George Ripley, the *Boston Observer;* and from 1844 to 1849, with Dr. Ezra S. Gannett, the *Christian Examiner.*

Dr. Gannett, his associate upon the *Christian Examiner*, said of him: "He took nothing upon trust or at second-hand, but went to the original authorities. He did not think an hour or a morning wasted if he secured himself against repeating an error. As a result of this extreme caution in receiving current statements and this thoroughness of personal investigation, his writings have a trustworthiness that belongs to very few works in sacred or secular literature."

Among the half-dozen Unitarian ministers whom in 1847 Theodore Parker named as "the most prominent scholars of the denomination," it is pleasant to find the name of Dr. Lamson. In 1845, after an address by Dr. Lamson before the alumni of the Harvard Divinity School, Mr. Parker wrote him as follows: "I thank you for your noble address yesterday. It was just the thing we wanted. I regard it as laying the corner-stone of a grand and noble edifice of theology." One had to have matter in him to win such approval from Parker in those days.

Dr. Lamson's publications consisted of a volume of sermons, 1847; "The Church of the First Three Centuries" (three editions); twenty-five pamphlet sermons and addresses; and uncollected articles in various periodicals.

In 1825 he married Frances Fidelia, daughter of Hon. Artemus Ward, chief justice of the Court of Common Pleas of Massachusetts; in 1837 he received the degree of S.T.D. from Harvard; in 1853 he visited Europe. He resigned the pastorate which he so long held with increasing love and honor in 1860; and he died of paralysis, July 18, 1864, in the seventy-second year of his age.

This sketch of Dr. Lamson was written for this volume by the Rev. Seth C. Beach, one of his successors at Dedham, now of Wayland, Mass. See also Proceedings of the Massachusetts Historical Society, 1869–70, pp. 258–262 (memoir by A. P. Peabody); the *Christian Register*, July 23, 1864.

DAVID REED

1790–1870

David Reed was born February 6, 1790, at Easton, Mass., of a family which has rendered much valuable service to the church and the Commonwealth. His father was the Rev. William Reed, for many years minister of the town of Easton. David graduated at Brown University in 1810, in the same class with his older brother William. After spending two years in charge of the academy at Bridgewater, he removed in 1813 to Cambridge to continue the theological studies which he had already begun. In 1814 he was licensed to preach; and during the years that followed, in the heat of the Unitarian controversy, was actively engaged in the charge of several parishes. He declined, however, a permanent settlement in order that he might meet the responsibilities for the education of his younger brother which his father's early death had thrown upon him.

The opportunity which Mr. Reed thus had of becoming acquainted with theological thought in various parts of this country opened his eyes to the necessity of the establishment of a newspaper which should be devoted to the advocacy of liberal Christianity. With the approbation of Drs. Channing and Ware and with the support of other Unitarian friends, in April, 1821, he established such a paper, and gave it the name of the *Christian Register*.

For more than forty-five years he was the proprietor and during a great deal of that time the responsible editor of that paper, rendering to the Unitarian cause a service of the highest value. He maintained by

letter or in person a large acquaintance with Unitarians in all parts of America. In the struggles and moral reforms of the early half of the nineteenth century he committed himself courageously and sagaciously to what was in the beginning the unpopular opinion. He was a man of clear ideas, forcible expression, and pure and unselfish character. He retained to the end his critical interest in men and affairs, and was a perfect example of serene and happy old age and unpretending Christian faith.

Mr. Reed established the Register in a characteristic spirit. His foreword in the first number declares that "it will be admitted that something remains still to be done to increase the purity of Christian faith and to promote its genuine, practical influence upon the heart and life. . . . The great object of the Christian Register will be to inculcate the principles of rational faith and to promote the practice of genuine piety." To this task Mr. Reed gave himself with unstinted devotion and with a patient courage that overcame obstacles that would have daunted a less resolute spirit.

He was one of the founders of the South Congregational Church, Boston, and the oldest officer at the time of his death, which took place at Roxbury on June 7, 1870.

On May 2, 1836, Mr. Reed married Mary Ann Williams, who was born March 28, 1805, and united in herself the blood of the Williams family of Rhode Island and that of Dr. Bentley, of Salem. Her own immediate family were Unitarians before Unitarianism began; and she herself contributed much to the courage and faith of her husband in his work. She lived a long life of unselfishness and cheer, passing away at the age of ninety-five in January, 1900.

This sketch is derived from notices in the Christian Register and from the interesting reminiscences in manuscript compiled by William Howell Reed, Esq.

JOSEPH ALLEN

1790–1873

Joseph Allen was the son of Deacon Phineas and Ruth (Smith) Allen, and was born at Medfield, Mass., August 15, 1790. He prepared for college under the care of the Rev. Dr. Prentiss, the minister of Medfield, and graduated at Harvard in the class of 1811. He then began the study of theology under the direction of the Rev. Henry Ware. He received approbation to preach from the Boston Association of Ministers in the autumn of 1814, and preached his first sermon in October of that year. After supplying pulpits in Salem, Dorchester, and Lexington, and spending nearly a year in West Boylston, he was settled at Northboro on October 30, 1816. He was ordained as minister of the town, and retained that office until his death. For the last sixteen years of his life he was for the greater part of the time provided with a colleague.*

* Trowbridge Brigham Forbush was born in Westboro, Mass., January 15, 1832. Under the direction of the Rev. Nathaniel Gage he pursued a course of classical study preparatory to entrance into the Meadville Theological School, from which he was graduated in 1856. On January 1, 1857, he was ordained associate pastor to the Rev. Dr. Allen over the First Congregational Society at Northboro. On resigning this pastorate, July 1, 1863, he at once took charge of the Unitarian society in West Roxbury. On June 29, 1856, he married Rachel L. Byard, of Meadville. From 1868 to 1876 he was settled at Cleveland, Ohio. From 1877 to 1879 he was the executive officer of the Chicago Athenæum. In 1879 he was settled in Detroit, Mich., and remained there till 1886, when he took charge of the church in Milwaukee. In 1889 he was appointed superintendent of the missionary work of the American Unitarian Association in the West, and carried on this work, residing part of the time in Milwaukee and part of the time in Chicago, till the autumn of 1896, when he took charge of a new Unitarian church in Memphis, Tenn. He died January 6, 1898.

Mr. Allen was married February 3, 1818, to Lucy Clark Ware, eldest daughter of Dr. Henry Ware, and they had seven children. Two of his sons, Joseph Henry and Thomas Prentiss, entered the Unitarian ministry, and another, William Francis, was a distinguished professor in the University of Wisconsin.

In 1848 Harvard College gave to Mr. Allen the honorary degree of Doctor of Divinity, and in the following year he went to Paris as a delegate to the Peace Congress, availing himself of the opportunity to visit places of interest in Europe. On his return he spoke repeatedly upon peace questions.

During a considerable portion of his ministry Dr. Allen received boys into his family to fit for college, and many young men who afterwards proved serviceable in public life enjoyed his instructions. After retiring from the active duties of the ministry, he continued a useful citizen of Northboro, and found pleasant employment in his study, his garden, and in superintending the schools of the town.

Dr. Allen's pastorate of fifty-six years was a memorable one. A whole town was interpenetrated by his influence. His clear judgment, his wise counsels, his Christian benignity, his broad sympathies, his catholic spirit, his interest in the young, which never grew cold because his own heart was always youthful, made his friendship to be widely sought and highly prized. As a preacher, he was never eloquent in the popular sense of the word, but sensible and fervent, while his force of character made his words impressive and rendered his ministry one of the most successful and blessed for its abiding influence and hallowed memories. His long pastorate included the time of sharp division between the Calvinistic and liberal parties in New England. Dr. Allen was a most outspoken Unitarian, but his abounding charity and his reputation

for conscientious fidelity won him the deep respect of the men of all denominations. For many years he was the Nestor and president of the Worcester Association of Ministers. In his old age he published the History of the Worcester Association. This was a work of loving remembrance of his associates and brethren in the ministry, and its preparation revived some of the sweetest memories of his life. It is an invaluable contribution to local ecclesiastical history and biography.

Dr. Allen was happy in his death as in his life. He died suddenly on February 23, 1873, before his step was weak or his eye grown dim.

Dr. Allen was a minister of the old New England type, and almost the last example in Massachusetts. The Rev. William J. Potter, of New Bedford, wrote of him, "Such devoted life-pastorates as his, and such well-equipped ministerial minds, wise and benevolent, self-sustained, yet self-sacrificing, constituted one of the powerful factors in making our New England what it has been in itself and in its influence on the country at large."

On the memorial tablet in the church in Northboro is written:—

In memory of
Joseph Allen
1790–1873
Ordained as minister of this town
October 30, 1816
For fifty-six years pastor of this church
A faithful counsellor, a wise instructor
A leader in the work of public education
A helper to many in times of need
A lover of flowers and of little children

A list of Dr. Allen's own publications will be found in his History of the Worcester Association. For further account of him see *Christian Register*, March 1, 1873, article by E. H. Sears; Memorial of Joseph and Lucy Clark Allen, Boston, 1891; and The Children of the Parsonage, Boston, 1900.

CHARLES ROBINSON

1793–1862

Charles Robinson was born at Exeter, N.H., July 25, 1793, and was the eldest son of Caleb and Judith (Robinson) Robinson. He prepared for college at Phillips Academy in that place, where he held high rank and graduated with honors. In 1818 he graduated from Harvard College, and then went to Maryland and became president of Washington College for a year. Returning to Cambridge, he studied theology at the Harvard Divinity School, graduating in the class of 1822. For a short time between his college and his professional course he taught school in Cambridge.

He was ordained minister of the Unitarian church in Eastport, Me., October 30, 1822, the charge of which he resigned April 1, 1825. On November 1, 1826, he was installed minister of the First Parish in Groton, Mass., Rev. James Walker preaching the sermon. His connection with this society continued with much harmony for twelve years, when in accordance with his desire he was dismissed in October, 1838.*

* Mr. Robinson was succeeded at Groton by George Wadsworth Wells, who was born in Boston, October 19, 1804. His parents were Seth and Hannah (Doane) Wells, both members of the West Church (Dr. Lowell's). He fitted for college at the Boston Latin School, and graduated at Harvard in 1823. He then entered the Divinity School, passed through the regular course, and was licensed to preach by the Boston Association on the 24th of July, 1826. In the autumn following he went south, preaching one Sunday in Washington, one in Philadelphia, and six in Baltimore, and after his return supplied the pulpit in Chauncy Place, Boston, for four months. He accepted a call to Kennebunk, Me., and was ordained and installed on the 24th of October, 1827, the Rev. Dr. Lowell, of Boston, preaching the

He was subsequently settled in Medfield from October 16, 1839, to September 1, 1850, and in Peterboro, N.H., from December 4, 1851, to July 1, 1859,* when he returned to Groton to reside, and remained there till his death, April 9, 1862.

Mr. Robinson was married four times, namely: in 1827 to Jane, daughter of Stuart J. Park; in 1830 to Diantha, daughter of John Prentiss, of Keene, N.H.;

sermon. On the 30th of May, 1833, Mr. Wells was married to Lucia Gardiner, daughter of John and Martha (Hubbard) Fairfield, of Boston.

Mr. Wells served at Kennebunk for eleven years. He had never a vigorous physical constitution, and it soon became apparent that he could not endure the rigors of another winter in Maine. He therefore accepted a call to Groton, Mass., and was installed in November, 1838.

Mr. Wells ministered with great acceptance to the congregation of which he now became pastor, though it was manifest that he labored under the disadvantage of very imperfect health. He continued to preach, however, without much interruption, until February, 1843, when he had become too much indisposed to justify any further effort. His funeral was attended on the 21st, and an address delivered on the occasion by the Rev. Dr. Bartol, of Boston.

The following are Mr. Wells's publications:—

A tract entitled "The Christian Inquirer's Difficulties," 1834; The Cause of Temperance, the Cause of Liberty, an address delivered at Sanford, Me., before the First Temperance Association in York County, 1835; The Dangers and Duties of those whose Faith is Misunderstood, a discourse delivered at the Unitarian church in Savannah, 1837; Two Farewell Sermons delivered at Kennebunk, 1838; A Sermon preached at the Ordination of David Fosdick, Jr., as Minister of the First Parish in Sterling, Mass., 1841.

In 1844 there were published, in a duodecimo volume, fifteen sermons by Mr. Wells, together with a memoir of his life by the Rev. Dr. Bartol.

---

* Charles Brace Ferry was born at Moscow, N.Y., April 11, 1832, and was the son of Benjamin and Hannah Street Ferry. He graduated at Meadville Theological School in 1859, and was ordained at Peterboro, N.H., on January 13, 1860, as the successor of the Rev. Charles Robinson. He resigned his charge December 1, 1869, and settled in Manchester in that State from 1869 till 1874, when he became minister of the church in Northampton, Mass., remaining till 1882. He continued to reside in Northampton till he finally succumbed to a disease of the nervous system, January 15, 1890.

in 1844 to Sally, daughter of the Rev. Ward Cotton, of Boylston, Mass.; and in 1850 to Elizabeth Jane, daughter of Jonathan Burton.

The Rev. S. K. Lothrop, who was one of his pupils in his Cambridge school, wrote of him:—

"I was sorry to lose Mr. Robinson. He was an excellent teacher, and our little school under him was a good and pleasant one. . . . Afterward he studied divinity, and was settled at Groton. . . . At this time I had been four years at Brattle Street. Our church was invited to the council to install his successor, and I went up with Mr. William Lawrence, a native of Groton, as my delegate. Robinson made the installing prayer, and he made it forty-five minutes long, spreading before the Lord the whole history of the town and the church, as well as offering at the close some earnest petitions in behalf of the new minister. During the prayer I was in the front pew, sitting next to Andrew P. Peabody, then of Portsmouth. He was to preach the sermon (it was shorter than the prayer), and, as he was passing me to go up to the pulpit, he said, 'If Brother Robinson had begun where he left off, and remembered that it may be taken for granted that God knows some things, he would have done better.'"*

* At Medfield Mr. Robinson was succeeded by Rushton Dashwood Burr, who was born at Haverhill, February 6, 1828. After graduating at the Harvard Divinity School in 1852, he was settled at Medfield, 1852 to 1857, Marietta, Ohio, 1857 to 1858, Brookfield, 1858 to 1862, Uxbridge, 1862 to 1868, Yonkers, N.Y., 1868 to 1877, Ayer, 1880 to 1882, Duxbury, 1882 to 1885. He died at Lohne, Germany, May 8, 1893.

The material for this sketch of Mr. Robinson is taken from Smith's History of Peterboro, N.H., Boston, 1876; Butler's History of the Town of Groton, Boston, 1848; S. A. Green's Groton Historical Series, Groton, 1887–99; and Some Reminiscences of the Life of Samuel Kirkland Lothrop, privately printed, 1888. The note on Mr. Wells is derived from the memoir by Dr. Bartol and a letter sent to Dr. Sprague by his son, the Rev. J. D. Wells.

JAMES WALKER

1794–1874

Should there be found any one to ask, "Who was James Walker?" there are many to answer, "He was the man who first made me believe that religion is a real thing: in my college days the strength of his logic and the majesty of his earnestness took my mind and heart captive."

Others, whose memories go back further, will reply, "More than all men else, he was a 'son of consolation' when my house was left unto me desolate." And they will add: "He built up a strong parish from slender beginnings. His church in Charlestown stood like a light-house to warn the young, from far and near, of their perils. Wherever he preached, he was listened to as if men saw in his every look and word the unmistakable credentials of a 'great ambassador.' In the house of the people he was simple as a child, yet profound as a philosopher; at one moment overflowing with pungent humor, his countenance the next moment eloquent with pathetic seriousness."

He was a man unrivalled in sententious conversation, one who in later life drew toward him the mingled homage and respect of the learned men around him in other chairs of the college which he honored successively as professor and president; the man on whose counsel the student pre-eminently relied when his mind was vexed with those problems which concern themselves with the conduct of life or the choice of a profession. And he lived to grow old. He went gently to his rest with the benedictions of pupils following him from their widely scattered homes, with the

gratitude of the broken households who yet survived to revere the pastor who had served them more than thirty years before.

Never devoid of catholicity of spirit, the vehemence of the youthful theologian became more and more mellowed by a wide course of reading and through the experience of life, until at last we saw in him an impersonation of the apostolic "meekness of wisdom," the like of which, in this world, we can scarce believe that our eyes shall rest upon again.

James Walker was born in Burlington, Mass., August 16, 1794. He was fitted for Harvard College (which he entered in 1810) under Mr. Caleb Butler, preceptor of the Groton Academy. He delivered the second English oration at his graduation in 1814. Among the classmates gathered before him, when he appeared as their class orator that year, were the late Rev. Dr. Greenwood and the historian Prescott. Upon leaving college, he spent a year at Exeter, N.H., as an assistant teacher in connection with the memorable Dr. Benjamin Abbot, principal of Phillips Exeter Academy. The two subsequent years he passed in the pursuit of his theological studies at Cambridge, graduating in the class which first left the Divinity School, in 1817.

After declining an invitation to settle in Lexington, Mass., he was ordained as the pastor of the Harvard Church in Charlestown, Mass., February 11, 1818. During the twenty-one years of this ministry (which was a ministry to the social and educational interests of the town as well as to his own parish) he was challenged again and again to come forth as a leader upon conspicuous occasions. He was one of the founders of the American Unitarian Association, and served for many years on its Executive Committee. In 1832 he was chosen to address the citizens of Charlestown upon

the one hundredth anniversary of Washington's birthday. His ringing voice, bidding men be of good cheer, carried courage to many a faint-hearted church and its youthful minister upon the day of ordination. The pages of the *Christian Examiner* bear witness to his zeal in every good word and work. Besides many contributions at other periods to its pages, he was its sole editor between the years 1831 and 1839.

He retired from his auspicious ministry in Charlestown, July 14, 1839, that he might become Alford Professor of Natural Theology, Moral Philosophy, and Civil Polity in Harvard College. The public foresaw his illustrious career at Cambridge (for his name had been suggested in some quarters as a candidate for president as early as the date of the lamented President Kirkland's resignation in 1828). But we cannot wonder that his devoted parish clung to him to the very last, and interposed every possible solicitation to compel him to decline this invitation to the Alford Professorship. Nor were they wholly alone in their regrets. In the many homes in which Dr. Walker was enthusiastically welcomed, when he made an exchange of pulpits, there must have been those among old and young whose hearts sadly testified that this summons, "Friend, go up higher," betokened their being left, far more than before, beyond the range of his voice or the clasp of his hand. After leaving the impress of his character upon many successive classes who were brought into more familiar relations with him than often happens at college, at the expiration of fourteen years (in 1853) he was transferred from the professor's chair to the office of president, which latter post he filled with signal ability during the ensuing seven years, until in 1860 his impaired health counselled his resignation. But this event did not remove him from all concern in the interests of the college which he had loved so intensely

all his life,—the college toward which he had long since taught the eyes of Charlestown boys to look wistfully. To its councils he had been called thirty-five years previous as overseer; of its corporation he had been a member for nineteen years, before he became its president. And now, after a brief respite, we find him once more, for ten years, a member of the board of overseers.

He survived his retirement from the presidency more than fourteen years. He had so meekly borne the honors with which men had crowned him that these later years of comparative retirement were not rendered insipid from lack of excitement, but were, as he alleged, among his happiest, save only that a portion of them were overshadowed by the death of the wife who for nearly forty years had been the companion of his studies and the eager dispenser of his hospitality. Mrs. Caroline Walker (daughter of Dr. George Bartlett, of Charlestown, Mass.) died June 13, 1868, aged seventy.

On his eightieth birthday, August 16, 1874, through the happy instigation of his lifelong friend, Rev. Dr. Samuel Osgood, of New York, a beautiful cup and salver were presented to him by friends who had known and loved him in Charlestown, Cambridge, and elsewhere. A few weeks previous he had the rare felicity of welcoming at his dinner table, upon Commencement Day, seven of his surviving classmates.

Dr. Walker edited "Reid's Essay on the Intellectual Powers, abridged, with notes from Sir William Hamilton," and Dugald Stewart's "Philosophy of the Active and Moral Powers of Man." In 1840 and for three consecutive years he delivered courses of lectures before the Lowell Institute upon Natural Religion, which excited a very deep and wide-spread interest.

In 1863 a memoir of Hon. Daniel Appleton White,

of Salem, Mass., was printed, which Dr. Walker had prepared at the request of the Massachusetts Historical Society; and in 1867 he prepared a memoir, for the same society, of President Quincy.

The fervor of his patriotism was attested alike at the beginning and at the close of our gigantic Civil War. In 1861 he published a kindling discourse, delivered in King's Chapel, Boston, upon "The Spirit Proper to the Times." The oration which he delivered in 1863, before the alumni of Harvard College, remains in its massive simplicity an inspiring memorial of his patriotic counsels.

He published a series of his sermons immediately after his retirement from the presidency of the college, and another series was published shortly after his death under the title "Reason, Faith, and Duty."

He died at Cambridge, December 23, 1874, and his remains rest in Forest Hills Cemetery.

For Dr. Walker's life and work see A. P. Peabody's review of Walker's Sermons in the *North American Review* of January, 1862, Boston, vol. xciv. pp. 186–196; The Rev. Dr. James Walker and his Views on the Eightieth Anniversary of his Birthday, Cambridge, 1874; obituary notice in the *Unitarian Review*, January, 1875; Henry W. Foote's The Wisdom from Above, sermon preached at King's Chapel, January 3, 1875, Boston, 1875; C. A. Bartol's sermon in the *Unitarian Review*, February, 1875; Dr. Walker as a Preacher, in the *Unitarian Review*, March, 1875; S. Osgood's Remembrances of Dr. James Walker's Preaching, in the *Unitarian Review*, November, 1875; Joseph Lovering's biography of James Walker, in the Harvard Book, Cambridge, 1875; Services at the Dedication of a Mural Monument to James Walker, D.D., LL.D., in Charlestown, January 14, 1883, Cambridge, 1884; A. P. Peabody's Harvard Graduates whom I have Known, Boston, 1890; O. B. Frothingham's Memoir of the Rev. James Walker, in the Proceedings of the Massachusetts Historical Society, 1891, 2d Series, vol. vi.; and the obituaries in the *Christian Register* of December 26, 1874, January 2 and 9, 1875.

This sketch of Dr. Walker was written by the Rev. William Orne White as an introduction to the volume of Dr. Walker's Sermons, and is here reproduced with the writer's consent.

HENRY WARE, JR.

1794–1843

Henry Ware, Jr., was born at Hingham, Mass., April 21, 1794. His father was the Rev. Dr. Henry Ware, then pastor of the First Church in Hingham, and afterwards Hollis Professor of Divinity in Harvard College. His mother was Mary, daughter of the Rev. Jonas Clark, of Lexington. Henry was the fifth child and the oldest son of his parents. As a boy, he was thoughtful and quiet, and somewhat lacking in bodily activity. He had the rudiments of his education partly at home and partly in the schools of his native town. In 1804 and 1805 he spent considerable time in the family, and under the tuition, of the Rev. Dr. Allyn, of Duxbury. In the autumn of 1805 he was placed under the tuition of his cousin, Mr. Ashur Ware, a graduate of the preceding year, who became at the same time a member of his father's family. He remained under his care till the spring of 1807, when, on the election of Mr. Ware to a tutorship, Mr. Samuel Merrill, of the class of 1807, took his place. In September of the same year he was sent to Phillips Academy, Andover, of which Mr. Mark Newman was then principal; and here he continued till his admission as a member of the Freshman Class in Harvard College in September, 1808.

The four years of his college life were passed in his father's family, and his intercourse with his fellow-students was very limited. He was scrupulously attentive to his various college duties, but was not a

hard student, and held only a respectable standing in his class. At the Commencement in 1812, when he graduated, he delivered a poem on the Pursuit of Fame.

Immediately after leaving college, he became assistant teacher in Phillips Academy, Exeter, of which Dr. Benjamin Abbot was then principal. Here he remained, discharging his duties as a teacher with fidelity for two years. Meanwhile he gave his leisure to the study of theology; and during the latter part of the time he conducted the worship of a new Unitarian society in Exeter by leading the devotional service and reading a printed sermon.

In August, 1814, he left Exeter, and returned to Cambridge to complete his theological studies as a resident graduate at the university. He accepted now the place of sub-librarian of the college, and held it for one year. In the winter of 1815 he delivered a poem at a public celebration of the treaty of peace with Great Britain, and in August, 1816, the annual poem before the Phi Beta Kappa Society. He received his certificate of approbation as a preacher on the 31st of July, 1815.

Mr. Ware's first appearance in the pulpit was on the 8th of October, more than two months from the date of his examination; and then he preached at West Cambridge, in the pulpit of the Rev. Dr. Thaddeus Fiske, a classmate and brother-in-law of his father. He preached in the Second Church in Boston as early as February, 1816; but he was not invited the second time till the following October. An invitation was given him to become the pastor of the church in November, but it was not unanimous, though the opposition was not so serious as to prevent his accepting it. He was ordained and installed on the first day of the year 1817, the ordination ser-

mon being preached by his father. The congregation of which he became pastor was at this time the smallest in point of numbers of the Unitarian congregations in Boston. He seems, however, to have been well satisfied with it, and to have found his situation in many respects a happy one.

In October, 1817, Mr. Ware was married to Elizabeth Watson, daughter of Dr. Benjamin Waterhouse, of Cambridge. In December, 1818, he travelled South as far as Washington for the purpose of preaching for a new Unitarian society which had been recently established in Baltimore. On his way thither he preached one Sabbath in New York, where, however, there was then no regularly organized society, and once in Philadelphia.

In March, 1819, he became the editor of the second series of the *Christian Disciple*, a periodical which had been in existence several years, under the editorial supervision of Dr. Noah Worcester, but which now became more distinctively the organ of the Unitarian body.

In November, 1822, Mr. Ware arranged for a series of religious services on Sunday evenings for the special benefit of the poorer classes. The plan was carried into effect, with the co-operation of several other of the ministers of Boston. This arrangement, however, was ultimately superseded by the establishment of the ministry-at-large, under the direction of Dr. Tuckerman. Mr. Ware's personal connection with this ministry did not extend beyond the spring of 1828, though his interest in it continued, without any abatement, till the close of his life.

In March, 1823, Mr. Ware suffered a severe affliction in the death of his youngest child, and his wife died on the 8th of February, 1824, at the age of thirty, leaving him in charge of two children at an age pecu-

liarly requiring a mother's care. In 1825 Mr. Ware was very active in the organization of the American Unitarian Association, and he served for many years on the Executive Committee. In 1826 he declined a call to the new Unitarian society in New York, a pastorate later assumed by his brother William. In June, 1827, he was married to Mary Lovell, daughter of Mark Pickard, formerly a merchant in Boston; and he gathered his children, who had been living in the families of his sisters, once more around him.

About the close of May, 1828, Mr. Ware left home in order to fulfil an engagement to preach at Northampton. He was quite ill on his arrival there, but still conducted the usual services on the Sabbath. The next day he set out to return to Boston, but, when he reached the village of Ware, he had a hemorrhage and was obliged to give up the idea of proceeding on his journey. After about a fortnight he was able to be taken to Worcester, where he remained for six weeks. About this time a plan for establishing a Professorship of Pulpit Eloquence and the Pastoral Care, in the Divinity School at Cambridge, was carried into effect. The friends of the enterprise had thought of Mr. Ware as a suitable person to fill this place; and the state of his health made it desirable that he should be relieved from the labors of his charge. Indeed, he himself became satisfied that he had too little vigor of constitution left to meet the active duties of the ministry; and accordingly, about the close of December, 1828, he tendered his resignation. The people refused, however, to accept it, and proposed that he should still retain the pastoral relation, and that they would provide him a colleague, on whom should devolve the burden of active duty. He responded affirmatively and most affectionately to their generous proposal; and accordingly, on the 11th of

January, 1829, Mr. Ralph Waldo Emerson,* who had for some time supplied their pulpit with much acceptance, was elected colleague pastor, and, on the 11th of March following, was ordained.

By this time the appointment of Mr. Ware to the professorship at Cambridge had been formally made and accepted; but so much was he reduced in health that, before attempting to enter upon its duties, he resolved to try the effect of a transatlantic tour. Accordingly, he sailed with his wife, in the ship "Dover," on the 1st of April, and remained abroad nearly seventeen months, returning in the latter part of August,

* Ralph Waldo Emerson, 1803–1882. On the memorial tablet underneath a marble bust of Emerson in the transept of the Second Church of Boston is this inscription: —

Ralph Waldo Emerson
Minister of the Second Church
1829–1832
Calm: Fearless: Inspiring

No three words could better characterize the young preacher who in the closing years of the Rev. Henry Ware's pastorate came to the Second Church in the capacity of colleague. Mr. Ware, who had been settled in 1817, was never a man of strong physique. For more than seven months he had been unable to fill the pulpit, but his people "would not give him up," but instead elected in January of 1829, as his helper, a young man who had preached for Mr. Ware and "was highly recommended as the son of the former minister of the First Church." Mr. Emerson had been "approbated to preach" in 1826 by the Middlesex Association of Ministers, after having spent three years in preparation and study. He had graduated at Harvard in 1821, and had been a member, though not in any regular class, of the Divinity School. He had preached in various representative pulpits, such as those in Charleston, S.C., New Bedford, Mass., and Northampton, Mass., and in the years between his graduation at Harvard and his "approbation to preach" he had taught school.

"The tall spare young man with the sweet mild face" who now stood in the Second Church pulpit was listened to with interest and curiosity, but scarcely with approval. The Second Church under Mr. Ware had grown to be a strong and somewhat conventionalized church where certain usages and customs counted for much. It

1830. During his absence he visited England, Holland, Italy, Switzerland, and France, spending the winter in Rome.

Shortly after his return Mr. Ware renewed his request for a dismission from his parish, and his reasons for it were so strong that they could not be resisted. In October, a few weeks after his return to this country, he removed to Cambridge, and entered upon the duties of his professorship.

Mr. Ware was honored with the degree of Doctor of Divinity from his Alma Mater in 1834.

In the autumn of 1841 Dr. Ware's health became so

might have seemed that no more inappropriate pulpit in all Boston could have been found for the young prophet who came to preach the freedom of the spirit. Yet possibly no more sympathetic church could have been found in which to declare his beliefs. It was not by mere chance that Emerson was called to the pastorate of the Second Church. Like draws like, whether among the atoms, the stars, or among men. What creates a church distinguishes it in after years. "Being called of God to enter into church fellowship together," these words of the original covenant describe the initial impulse of the Second Church. Michael Powell, Christopher Gibson, and the others who in 1649 formed themselves into a church estate, believed just as much that they were called upon to do as they did as did ever Abraham when he went forth from Chaldea to establish the worship of Jehovah among the Canaanites. "Being called of God," so John Lathrop would have explained his patriotic act in 1774. That same phrase doubtless Increase Mather would have used if asked what prompted him to speak in defence of the Massachusetts Charter. It is the initial impulse given to the Second Church by its founders which, continuing into the nineteenth century, led Emerson to stand up to plead for freedom of the spirit instead of adhesion to form. "Being called of God to do this thing,"—he could give no better reason for his utterances. It must be remembered that in 1830 little was known of all that scientific knowledge which in less than a century has revolutionized modern thinking. When Emerson came to the Second Church, the cuneiform characters were not deciphered and the science of Biblical criticism was in its infancy. The theory of the conservation of energy and all that it implies was unknown. Miracles were still largely believed to have taken place in Biblical times. Few persons

impaired that it was with no small difficulty that he could proceed with his duties. Notwithstanding this, however, he projected a journey to New York, with an intention also of going to Baltimore and Washington. He arrived in New York on the 13th of January, and preached in Dr. Dewey's church twice on the following Sabbath. On the next Sabbath (January 23) he entered the pulpit for the last time. After the second singing he was obliged to tell the audience that he was too much indisposed to proceed with the service, and immediately dismissed the congregation. He was able to return to Cambridge in the

thought of doubting the verbal authenticity of the Gospels or the Godship of Jesus. Keeping these facts in mind, how strangely from the young preacher's lips must have sounded sentences like these!—"The World is not the product of manifold power but of one Will, of one Mind, and that one Mind is everywhere, active in each ray of the star, in each wavelet of the pool. Whatever opposes that Will is everywhere balked and baffled. . . . Jesus Christ belonged to the true race of prophets because he saw with open eye the mystery of soul. . . . He saw that God incarnates himself in man to take possession of the world. He said in this jubilee of sublime emotion: 'I am Divine. Would you see God, see me, or see thee when thou also thinkest as I now think.' The fear of degrading the character of Jesus by representing him as a man indicated with sufficient clearness the falsehood of our theology. The true Christianity is a faith like Christ's in the infinitude of man, therefore, as with Jesus, dare to love God without mediator or veil." In a sermon (afterwards expanded and published as an essay), Emerson said, "The office of this age is to put the Bible, Upanishads, the maxims of pagan philosophers, on the eternal footing of equality of origin in the instincts of the human mind."

The avowed cause of Emerson's leaving the Second Church pulpit was not the real cause. The real cause was the inevitable conflict between formalism and freedom: the avowed cause was a difference of opinion as to how the Lord's Supper should be celebrated. "Strange," said Emerson in later years, "that the same people will gladly hear and accept certain truths, when delivered from the lecture platform, which they will not tolerate from the pulpit." "I thought to carry them [his congregation] with me." Youth does not and cannot appreciate

course of the next week; but, as he found himself inadequate to the duties of his office, he lost no time in sending in his resignation to the president. In accepting it, the government of the college, as an expression of their good will and high appreciation of his services, voted the continuance of his salary for half a year from the time that he vacated his office.

He died at Framingham on September 22, 1843. His body was removed to Cambridge, and the funeral took place on the 25th at the college chapel, the services being conducted by the Rev. Dr. Parkman, his former associate in the ministry, and the Rev.

at its full worth the power of memories, of sentiment, of association, and it was this power, not the radicalism of his views, which defeated him when the vote was taken as to the method of celebrating the communion. Rather than compromise or obscure by phrases his real meaning,—or appear to conform,—he resigned his pastorate.

After the delivery of the Divinity School Address (July, 1838) Henry Ware wrote to Emerson: "I must confess with regard to some of your views that they appear to me more than doubtful, their prevalence would tend to overthrow the authority and influence of Christianity. On this account I look with anxiety to the course which your mind has been taking."

To this letter Emerson calmly replied: "These things look thus to me! To you otherwise. Let us say our uttermost word, and let the all-pervading truth, as it surely will, judge between us." Mr. Emerson, in another of his letters to Mr. Ware, admits that he does not know what arguments mean in reference to any expression of his thought. "I delight in telling what I think! But if you ask me how I dare say so or why it is so, I am the most helpless of mortal men. . . . I shall go on just as before, seeing whatever I can and telling what I see." And so he did go on. His courageous mental independence was the logical outcome of his thought of the indwelling God and the consequent divinity of the human soul.

Emerson is usually classed among the philosophers. Harvard writes his name over the portals of its Philosophy Hall. Others think of him as primarily a man of letters. On the façade of the grand library building in Washington is carved his face as well as his name, and his bust adorns numerous smaller library buildings throughout the United States. He is studied as poet, as essayist, as mystic, as psy-

Drs. Francis and Noyes, the professors in the Divinity School.

Dr. Ware had six children by his second marriage, making nine in all. Three of his sons graduated at Harvard College, and one of them (John Fothergill Waterhouse) became a Unitarian clergyman. The second Mrs. Ware died in April, 1849.

The following sketch of Dr. Ware's character was written by the Rev. Edward B. Hall:—

"Among the characteristics of Henry Ware there were three, which none familiar with him could fail to observe, though they could not be equally known

chologist, as one of the religious reformers of the ages, and yet he can best be understood when looked upon as simply a preacher, for preacher is what he was from first to last, and all his addresses when analyzed resolve themselves into sermons.

Stamped preacher by ancestry, by inheritance, by the inclination of his own mind, by the education he received, his writings can be interpreted from the sermonic point of view. He never wrote a book: he rather published a collection of sermons in book form and called them essays. The very faults or excellences of his lectures are precisely those of the sermon. The sermon or lecture is for the ear, not the eye. Its sentences, therefore, must be short, each in a way complete by and in itself: they must at times be picturesque, stimulating, catching the attention. The whole discourse must have about it a hopeful, optimistic ring. Without these qualities no sermon is fully effective. There is a certain framework about a sermon different from that of a political or social address, and such a framework is noticeable in nearly every one of Emerson's essays. It is a mistake to suppose that Mr. Emerson never did any preaching after he resigned his Boston pastorate. He always preached and often in precepts. When in Europe, he preached both in England and in Scotland, and on his return now and again filled one of the Unitarian pulpits near Boston. Until the autumn of 1838 he preached regularly twice on Sundays to the Unitarian church at East Lexington. Either his style and manner had changed, or else his congregation was remarkably intelligent, for in speaking of his ministrations one of the members said, "You know we are a plain people and can understand no one but Mr. Emerson."

Mr. Emerson preached once in the pulpit of the Second Church of

to all. These were his love of work, his love of his calling, and his love of promoting and witnessing the happiness of others.

"His love of work was a passion. It could hardly be called his nature, certainly not in any sense that would make it merely constitutional or so easy as to possess no merit. He always said that he was by nature indolent and tempted to indulge his love of ease. This appeared, perhaps, in his slowness to begin an arduous work, and his habit of deferring much of his work to a late hour. And yet he never seemed idle, and never failed to perform that which he had promised or which could be regarded as a duty. How-

Boston after his resignation. It was on his return from Europe. To show the cordial relations existing between him and his former parishioners, I quote the following from one of his letters: "I am no longer your minister, but am not the less engaged, I hope, to the love and service of the same eternal cause,—the advancement, namely, of the kingdom of God in the hearts of men. . . . This separation does not make any real change in our spiritual relation to each other. . . . If we have conspired from week to week in the sympathy and expression of devout sentiments, if we have received together the unspeakable gift of God's truth, if we have studied together the sense of any divine word or striven together in any charity or conferred together for the relief or instruction of any brother, . . . then, indeed, are we united, we are mutually debtors to each other of faith and hope, engaged to confirm each other's hearts in obedience to the gospel."

In after years Mr. Emerson always retained the most affectionate remembrance of his Boston pastorate. In March of 1845, in response to a request that he furnish an article for a little book entitled "Our Pastor's Offering," he wrote: "It would have given me pleasure, had I known earlier, to have recalled for poetry those days,—many anxious, many pleasant, all thoughtful days which I spent in the service of the Second Church. I stood a few weeks ago at the foot of the new tower, and gazed up at its stately proportions with great satisfaction. I hope it will confer new benefit every day as long as it shall stand."

Some time before the celebration of the two hundred and fiftieth anniversary of the Second Church (1899) a request was made of Miss Emerson that she allow her father's sermons (those in manuscript in her possession) to be printed. "You have them already," she

ever reluctantly or late he entered upon any task, the moment he engaged in it his mind kindled, labor became a pleasure, and he worked on to the end with a devotion and love equal to those with which an exciting and absorbing novel is read through at a sitting. For this love of work gave him a facility, and the facility again increased his love, so that he accomplished more in a given time and more easily than any one I have known, of such feeble health and interrupted efforts. Seldom was he wholly well, and never wholly unemployed. In his sick-room he was constantly planning, if he could not execute,—putting his plans on paper or disclosing them to willing ears,

answered, "in his essays." It is true the sermon was transformed into the essay, but the message was the same and the preacher was the same. In those years at the Second Church, Emerson elaborated most completely the gospel which he continued to enunciate in one form or another for forty years afterwards. That gospel is made up of two affirmations: God in the human soul, the inner light; and following from that the absolute uniqueness of every human being, each person to develop from his own centre, from his own soul, which is divine and immortal. "We are to seek our well-being in the formation of soul. . . . The soul knows no persons. . . . Trust thyself. It is the office of the true teacher to show us that God is, not was, that He speaketh, not spake."

Just how Emerson, at so early an age and under the intellectual conditions surrounding him between 1825 and 1835, came to have so strong, so abiding a sense of the ever-present, ever-revealing God, we need not here concern ourselves. That he did have such a keen and realizing sense is the main thing to notice, and, further, that in fullest sincerity he was willing to accept all that was implied by such a belief.

The quiet, uneventful years of Emerson's life from 1835 to 1875 are well known. Forty years of steady influence, forty years employed in expanding, varying, adapting, and stating his two great affirmations.

"Great geniuses," he once wrote, "have the shortest biographies; their cousins can tell you nothing about them. They lived in their writings, and so their home and street life was trivial and commonplace." These words truly characterize his own history.

interesting and instigating others to work with him or for him. Riding on horseback for health, he was still at work. Resting at noon or night at an inn, he sought a place where he could work, not only as a reader or thinker, but a writer, and sometimes in works of grave character, requiring method and great carefulness. Thus his well-known work on the 'Formation of Christian Character' was planned and executed, as he tells us in the preface, in 'some of the languid hours of a weary convalescence,' upon 'journeys and in public houses.'

"As an aid to this love and habit of labor, he possessed a singular power of abstraction and concentration of mind, independent of circumstances. No particular time or place, no solitude or quiet without, was essential to the working of his mind or pen. He loved to write in his parlor or nursery, surrounded with prattlers and meddlers. He seemed often to be helped rather than hindered by the climbing of a child on his chair or into his lap, nor did it trouble him if some other mark than his own appeared on the paper. He could write also away from home, in another man's study or without a study, as some men think they cannot. Well do I remember, one Saturday night in my early acquaintance with my brother Ware, how he amazed me by the ease and rapidity and zest with which he worked. He had come to preach for me with a supply of sermons. But, as we conversed late in the evening, I expressed a wish to hear him, at some time, on a particular theme. Instantly he seized a pen and began to write. We talked, and he wrote on, until he had finished an entire sermon, which he preached the next morning.

"With his love of work may be named his love of the special work which he made the calling and business of his life. Few men have been so devoted ministers,

without being exclusive ministers, as Henry Ware. I say without being exclusive; and I mean, of course, exclusively and only a minister. Every high and worthy cause engaged his interest and received a share of his time, but never to the forgetfulness of his calling or to the neglect of one of its duties. For peace, temperance, freedom, charity, education, theology, the diffusion of the Scriptures, the influence and elevation of the lecture-room, he wrote, spoke and labored. But he gave himself first and most to the direct work of the ministry itself; and, whether as a preacher or the teacher and helper of preachers, he allowed no other object to come in competition with this. In talking, reading, journeying, or resting, in health and sickness, even in the failure of nature and the last efforts of an exhausted frame, his heart turned to this; and his thoughts and prayers were given to it when he had nothing else to give.

"Both these traits which I have named were connected with another,—at least, they came in aid of another,—his love of witnessing and promoting the happiness of those about him. With all his infirmity and occasional depression from disease, with all his moderation, and, as some thought, coldness, of manner, there was a warmth within, a heartiness of interest often expressed, and a variety of effort perfectly genial and delightful. He seemed never too busy or abstracted to think of others or to plan and provide for their enjoyment. With a load of work and care always upon him, he would throw off all for domestic recreation or a frolic with children. The quick rhyme, the droll story, the laughable fancy, the ingenious riddle, the childish song or sport invented at the moment, and shared by himself and all the grown people as well as children he could enlist, were among the lighter but not useless ways in which he sought to

promote the happiness of family and friends. It was beautiful to see how completely the respect and reverence of the young were retained and even promoted with all this freedom. All appeared to feel that his own happiness and power of promoting theirs, that this very freedom and hilarity, came from the strength of a religious principle and feeling which was part of himself. Some of the Thanksgiving hymns and little poems that he wrote were full of the spirit of devotion, yet suggestive and promotive of the freest enjoyment. With young or old he could not give to religion a forbidding aspect or harsh voice. Mingle religion with everything, let everything be moderated and hallowed, but nothing clouded or chilled by its presence. Let not even the presence or thought of death make you gloomy or wretched. This was the language of his own demeanor and character, at all times and in every scene. Very near to him did death come repeatedly in the removal of others, and gradually, but visibly and surely, in its approach to himself. But no gloom, no fear, no change of deportment or hushing of life's music, did he exhibit or desire.

"His own death occurred in the end of the week, so that the body remained in the house at Framingham over the Sabbath. The wife and mother, instead of making the day a constrained and gloomy one to the children and helpers in a darkened home, still less willing to profane the day and the occasion, as is often done, by the busy hum of preparation for outside mourning, took her family with her to the quiet village church, and with no unusual demonstrations joined in the customary worship. Again, it had been his custom always, at the close of the Sabbath, to gather his children around him, hear each one of them repeat some hymn or sacred verse that they had learned during the day, tell them in his own words some interest-

ing Scripture story or question them about that which they had heard, then lead them in singing, hands all joined and voices all blending, their sweet Sabbath hymn. This beautiful custom was never suffered to cease in that home. When the father had gone, the mother took it up, and continued it in all places and circumstances, alone or in the presence of friends, in health or sickness, even through her own painful and fatal sickness, not omitting it, I believe, a single Sabbath, to the last of her own on earth. Never have I been more deeply impressed or bound more in love to religion than by some of those simple and beautiful services. They will always help to keep distinct and glowing in the heart's memory the image of Henry and Mary Ware."

The following is a list of Dr. Ware's publications:—

A Poem on Occasion of the Peace, 1815; A Sermon on the Death of the Rev. Thomas Prentiss, 1817; A Sermon before the Evangelical Missionary Society in Massachusetts, 1820; Two Letters to the Rev. Dr. McLeod on 1 John v. 7, 1820; Two Historical Discourses on Completing a Century, 1821; Three Important Questions answered, 1820; A Sermon preached at Amherst, N.H., 1822; An Address before the Massachusetts Society for the Suppression of Intemperance, 1823; Report of the Massachusetts Bible Society, 1823; Hints on Extemporaneous Preaching, 1824; Recollections of Jotham Anderson, 1824; The Vision of Liberty, a poem recited before the Society of Φ B K, 1824; A Sermon at the Ordination of W. H. Furness, Philadelphia, 1825; Robert Fowle, 1825; Sermons on the Offices and Character of Jesus Christ, 1825; The Faith once delivered to the Saints, a tract for the Unitarian Association, 1825; A Sermon at the Dedication of the Unitarian Church, Northampton, 1825; A Sermon on Small Sins, 1827; A Sermon on the Duty of Usefulness, in the *Liberal Preacher*, 1828; Reply to a Gentleman's Letter, 1828; Address before the Kennebunk Unitarian Association, 1828; A Farewell Address to the Second Church in Boston, 1830; An Introductory Address, delivered at Cambridge, 1830; A Sermon, in Beard's Family Sermons, on Religious Principles and Affections, 1830; The Formation of Christian Character, 1831; A Sermon on the Duty of Improvement, in the *Liberal Preacher*, 1831; An Introduction to the Memoirs of Oberlin, 1832; An Address before the Cambridge Temperance Society, 1832; An Outline of Scripture Testimony of the Doctrine of the Trinity, 1832; Life of the Saviour, 1833; A Sermon at the Ordination of Mr. Chandler Robbins, 1833; Preface to Mrs. Farrar's Life of Howard, 1833; A Sermon on the Promise of Universal Peace, 1834; Life and Character of Dr. Priestley, 1834; A Sermon on Faith, in the *Western Messenger*, 1834; Memoir of Nathan Parker, D.D., 1835; Sober Thoughts on the State of the Times, 1835; Annual Address delivered before the Berry Street Conference, published in the *Christian Examiner*, 1835; A Sermon at the Ordination of C. A. Bartol, 1837; The Feast of Tabernacles, 1837; Two Discourses at the Close of the Academic Year, 1837; A Tract on Faith, for the American Unitarian Association, 1837; A Sermon on the Duel in which Jonathan Cilley

was killed, 1838; A Sermon before the Book and Pamphlet Society, 1838; A Sermon on the Personality of the Deity, 1838; How to Spend a Day, 1839; Art of Hearing, 1839; David Ellington's Subscription, 1839; A Sermon at the Ordination of R. C. Waterston, 1839; A Sermon at the Ordination of E. H. Sears, Lancaster, 1840; The New Year, tract for the American Unitarian Association, 1840; How are the Great Evils in the World to be removed? 1840; Saturday Evening at David Ellington's, 1840; A Sunday's Walk with David Ellington, 1840; A Sermon on the Moral Principle of the Temperance Movements, published in the *Christian Examiner*, 1841.

For the life and work of Dr. Ware see F. T. Gray's Sermon on the Death of the Rev. Henry Ware, Jr., October 1, 1843, Boston, 1843; C. Robbins's Discourse in Commemoration of the Life and Character of the Rev. H. Ware, Jr., D.D., October 1, 1843, Boston, 1843; Francis Parkman on Henry Ware, Jr., in the *Christian Examiner*, November, 1843; *North American Review*, January, 1846; John Ware's Memoir of the Life of Henry Ware, Jr., Boston and London, 1846; Chandler Robbins's review of the Memoir of Henry Ware, Jr., in the *Monthly Religious Magazine*, January, 1846; E. B. Hall's review of John Ware's Memoir of the Life of Henry Ware, Jr., in the *Christian Examiner*, March, 1846; review of John Ware's Memoir of Henry Ware, Jr., in the *Prospective Review*, London, 1846, vol. ii. pp. 197–218; A. P. Peabody's review of the Works of Henry Ware, Jr., in the *Christian Examiner*, May, 1847; review of the Memoir of the Life of Henry Ware, Jr., in the *New Englander*, May, 1850; A. P. Putnam's Singers and Songs of the Liberal Faith, Boston, 1875; C. C. Smith's notice in Proceedings of the Massachusetts Historical Society, vol. ii., Boston, 1880, pp. 278–282; A. P. Peabody's Harvard Reminiscences, Boston, 1888.

Dr. Sprague's article on Dr. Ware, here printed in an abbreviated form, was based on the memoir by his brother, Dr. John Ware. The note on Mr. Emerson was written for this volume by the Rev. Thomas Van Ness, minister of the Second Church in Boston.

SAMUEL BARRETT

1795–1866

Samuel Barrett was born at Royalston, August 16, 1795. He was the oldest of eleven children and of good yeoman stock. In 1803 the family moved to Wilton, N.H., the birthplace of many of the leading Unitarian ministers of his generation. Here under the charge of his minister, the Rev. Thomas Beede,* he early formed the ideals to which he was ever after faithful. By hard struggles and with the help of Mr. Beede he was able to prepare himself to enter Harvard College, where he graduated in 1818, having supported himself throughout his course. After teaching for a year, he entered the Divinity School, and in 1823 was approbated to preach by the ministers of the Boston Association. He received calls to the churches in Philadelphia, Baltimore, and Keene, but declined them all, finally accepting the invitation of the Twelfth

* Thomas Beede (1771–1848) was born at Poplin (now Fremont), N.H., November 28, 1771. There was French blood in the family as well as English, and Thomas, when a boy, wrote his name with an accent, Beedé. By dint of hard study and little economies he fitted himself for Harvard College, which he entered in his twenty-third year, and graduated in 1798 in the class with Channing, Tuckerman, Judge Story, and Stephen Longfellow. He chose his profession very early in life, and the summer after graduation was approbated to preach by the Boston ministers. He availed himself of whatever occasions were offered to preach, and at the same time taught school as a means of meeting his expenses. "My earnings," he says, "from 1790 to 1800, including seven years spent in acquiring an education, were $936."

Wilton was one of the towns where he preached, and in course of time extended him a call. On March 2, 1803, he was ordained and settled, the Rev. William Emerson, father of Ralph Waldo Emerson,

Congregational Society in Boston, and was ordained in the new church of that society on February 9, 1825. This was a new society, and the church was the first built in the city of Boston after the Unitarian schism. He entered upon his work with courage and wisdom. He had a large endowment of common sense, and his talents were eminently practical. He was firm and dignified in manner, conciliatory in disposition, and soon won the implicit confidence of his people. He threw himself into the work of the Unitarian movement. He was active in the organization of the American Unitarian Association, and was elected one of the original members of its governing board, serving thereon from 1825 to 1841. He also had a keen interest in the ministry-at-large, and gave earnest aid to the establishment of the Benevolent Fraternity of Churches, serving on its executive board and as president from 1852 to 1858. He also gave his editorial services to the cause, becoming in 1824 the editor of a

preaching the sermon. He married January 20, 1805, Nancy Wilder, daughter of Jonathan Kimball, of Harvard, Mass., by whom he had six children, and who died on February 11, 1844.

After the custom of the time Mr. Beede became instructor to young men who aspired to college or professional life. Among those who came to him were Samuel Barrett, Ephraim Peabody, Warren Buxton, Daniel Rockwood, Augustus Greele, Timothy Parkhurst, Abner Flint, Joseph Hale Abbot, Isaac Spaulding, and others. He advocated the cause of education in various ways, and the first Sunday-school in the State was opened under his ministry in 1816.

From 1818 for seven sessions he was chaplain of the State legislature. He was a prominent Mason also, and often called on to serve on public occasions.

On January 15, 1829, he resigned his charge at Wilton, and removed that year to Eastport, Me. From here he soon removed to Farmington, where he remained in charge of a liberal society for several years, at the same time doing missionary work in towns round about. In 1837 still another move was made to Duxbury, Mass., where he was settled for four years. Afterward he removed to Syracuse, and finally back to Farmington, where November 30, 1848, he died.

weekly religious paper, acting also for several years as one of the editors of the *Christian Register*, and contributed to other periodicals of his denomination. He also wrote many of the earlier tracts of the American Unitarian Association, and frequently represented the Association as a missionary in different parts of the country.

Dr. Barrett carried a like zeal into work of education. For many years he served on the School Committee of the city, and with a like spirit was unintermitted in his labors for the university, serving as an overseer from 1835 to 1852. He received the degree of Doctor of Divinity from Harvard in 1847. As a preacher, Dr. Barrett was practical rather than speculative, logical rather than imaginative. He was a diligent reader, and kept abreast with the newest discoveries in science and theology. He had a preference for quaint themes and texts, and frequently manifested a peculiar ingenuity in his choice of subjects. Unassuming in ordinary social intercourse, he did not fail to magnify his place as a preacher. In 1858 Dr. Barrett resigned his charge, but continued to exercise the duties of his office until the settlement of a colleague in 1860. He continued active in all good causes until his death on June 24, 1866.

The above sketch of Dr. Barrett is derived from the Memoir by Lewis G. Pray, Boston, 1867. The note on Mr. Beede is taken from a brief biography by his grandson, the Rev. Samuel B. Stewart, in the History of Wilton, N.H., Lowell, 1888.

BERNARD WHITMAN

1796–1834

Bernard Whitman was born at East Bridgewater, Mass., June 8, 1796. He was the thirteenth child of Deacon John Whitman, who, with his mental faculties undimmed, survived an entire century.* He was thus born into a large family,—into a family, too, in which frugality, self-denial, and labor were duties incumbent on every member. It was a neighborhood of plain, hard-working New England farmers; and every one knows how closely such neighborhoods are cemented in mutual dependence and sympathy, how readily the burden of one is lifted by all, how heartily the joy of one is shared by all. Of this spirit Mr. Whitman, while yet a boy, drank deeply, and manifested in childhood and youth the same "generous disdain of deceit, of wrong, and of oppression, together with the same promptness and zeal to maintain the

* Jason Whitman (1799–1848), the youngest son of John and Abigail Whitman, was born in Bridgewater, Mass., on the 30th of April, 1799. During his childhood he was subject to diseases which permanently affected both his throat and lungs. But he had a great fondness for books, and, being confined more closely to the house than other children, he made proportionally more rapid progress in his studies. His earlier schooling was at the Bridgewater Academy, of which Mr. David Reed was then principal; but he afterwards studied under his brother, the Rev. Nathaniel Whitman, then pastor of the First Church in Billerica, Mass. At the age of nineteen, he became a student at the Exeter Phillips Academy, and remained there three years, when he joined the Freshman Class in Harvard College. He maintained an excellent standing as a scholar during his whole college course, and graduated with high honor in 1825.

Immediately after his graduation he took charge of the academy in Billerica, which he taught for three years. He had been engaged

just rights and claims of others as well as his own," by which he was so much distinguished in after-life.

Several circumstances—among which the most influential was the fact that during a vacancy in his native parish the candidates for settlement boarded with his father—early directed his attention to the ministry. His father being unable to keep him, he left home at the age of sixteen, and worked in different factories as apprentice, journeyman, and overseer, until he had earned a sufficient sum to enable him to give his time to study. To this portion of his life he ever after attached a very high importance, as having at once enlisted his sympathies with the class of people among whom his lot was subsequently cast, and given him an intimate knowledge of their peculiar wants, temptations, and trials. He prepared for college, principally as a beneficiary at Exeter, under the tuition of the venerable Dr. Abbot. He was at this time strongly prepossessed in favor of Calvinistic views; and, even when he entered Harvard College, as he stated to his brother a short time before his death, it was with a determination not to listen to or be influ-

as a teacher during several of his college vacations, and this was the employment to which his friends, in consideration of the state of his throat, affecting his vocal organs, thought he had better devote himself; but his own purpose was fixed to enter the ministry. Accordingly, in 1828 he began the study of divinity at Cambridge, and in 1830 was licensed to preach by an association of ministers at Dover, Mass.

He accepted a call from a church in Saco, Me., where he was ordained and installed on the 30th of June, 1830. Here he remained, enjoying in a high degree the affection and confidence of his people, until April, 1834, when he resigned his charge to accept the appointment of secretary of the American Unitarian Association. Having occupied this post with great acceptance for one year, he consented, at the urgent request of the Rev. Dr. Nichols, of Portland, to accept an invitation to take charge of a Second Unitarian Church in that place. His engagement was at first for only five years, but at the

enced by the Unitarian preaching under which he might there sit, and while in the chapel he used to court sleep, or fix his thoughts upon something foreign from the place and the occasion, that so he might avoid hearing doctrines which he did not believe.

He entered college in 1818, and remained there but little more than a year. He maintained a highly respectable rank in his class and an unbounded popularity among his classmates,—a popularity won by no undignified concessions or compliances (for he bore among his fellow-students the reputation of the strictest sobriety and the most conscientious piety), but by his frankness and generosity.

Early in his Sophomore year a rebellion broke out in his class, in consequence of the suspension of two favorite members for a disturbance in Commons Hall. One of these young men was Whitman's room-mate. The class resolved, with one exception, to attend no more recitations until the punishment, doubtless judicious, but, as they sincerely believed, unjust, should be rescinded. Whitman entered with warmth into the class feeling, and, with the conscious rectitude of one

end of that time it was renewed for five years more; and throughout this whole period he was most laboriously occupied in his work. During one winter he went for the benefit of his health to Savannah, Ga., and there exerted an important influence in sustaining and advancing the interests of Unitarianism.

On the 30th of July, 1845, Mr. Whitman was installed as pastor of the First Congregational Society in Lexington, Mass., where he spent the remainder of his days. He was called in December, 1847, to Saco to attend the funeral of his brother-in-law, the Hon. John Fairfield, of the United States Senate, and on the journey contracted the disease which terminated his life. He died on the 25th of January, 1848, in the bosom of a congregation in which he had passed more than half of his ministry.

In March, 1832, he was married to Mary Fairfield, by whom he had five children,—two sons and three daughters.

who was seeking a redress of grievances, he made himself peculiarly obnoxious by an inflammatory speech under the Rebellion Tree. This circumstance, together with his situation as a beneficiary, rendered it expedient, in the eyes of the faculty, to select him from among the rest for rustication. The esteem in which he was held by the class from which he was thus separated will appear from the fact that on his dismission they collected among themselves and gave him a very considerable sum of money, which he, though utterly penniless, refused to appropriate to his necessities, but converted into a perpetual memorial of friendship by purchasing a number of standard works in English literature, which he inscribed as the gift of his classmates.

For the five years subsequent to his leaving college, Mr. Whitman's time was divided between teaching and his preparation for the ministry. During the first two years of this period his theological opinions had been gradually undergoing a change, so that when he began his professional studies with Mr. Davis, an orthodox clergyman of Wellfleet, there is but little doubt that his doctrinal views were in conflict with those of his instructor. With Mr. Davis he remained

The following is a list of Mr. Jason Whitman's publications:—

Religious Excitements, a sermon preached at the ordination of the Rev. Edward H. Edes in Eastport, 1831; An Address before the York County Temperance Society at Alfred, 1832; The Change Experienced in Becoming Truly Religious, 1837; Memoir of Bernard Whitman, 1837; Hard Times, a discourse delivered in the Second Unitarian Church, also in the First Parish Church, Portland, 1837; Missionary Efforts, a sermon delivered at Hallowell before the Maine Convention of Unitarian Churches, 1838; The Young Man's Assistant in Efforts at Self-cultivation, 1838; Letter to a Friend on the Duty of Commencing at once a Religious Life, 1840; Week-day Religion, 1840; Memoir of Deacon John Whitman, 1843; Young Lady's Aid to Usefulness (3d edition), 1845; Unitarian Tracts, No. 91, Hints on Religious Feelings, 1835; No. 210, We Live for Heaven, 1845; Lecture before the American Institute of Instruction at Plymouth, 1846; Sermon at the Induction of the Rev. C. H. A. Dall at Needham, 1847; Discourses on the Lord's Prayer, 1847; Inquiry into the Scriptural Authority of the Doctrine of the Two Natures of our Lord and Saviour Jesus Christ; A Brief Statement of the Unitarian Belief (by Jason Whitman and William E. Greely), 1847.

but a few months, and completed his preparatory course under the direction of the Rev. Dr. Abbot, of Beverly. While at Beverly, though always active and busy, it was not always in the work of improving his own mind by regular and systematic study. He mingled much with the community around him, especially the younger part of it. He wrote a few sermons, on which he enjoyed the free and candid criticism of his instructor, who was eminent for the simplicity, clearness, and methodical arrangement of his discourses. He was licensed to preach in the autumn of 1824, with a slender stock, it must be confessed, of the knowledge that is drawn from books, yet with a singularly clear and comprehensive acquaintance with that volume of human nature so often illegible to the scholastic minister. He was ordained pastor of the Second Church in Waltham, February 15, 1826.

In December, 1826, Mr. Whitman was married to Elizabeth Hartwell Crosby, daughter of Josiah Crosby, of Billerica. They had two children. Mrs. Whitman died February 12, 1831. In 1832 Mr. Whitman was married the second time to Sarah Bowers, daughter of Samuel Bowers, of Billerica.

Mr. Whitman entered upon his ministry with very different purposes and views from those which he embodied in practice. He intended to confine himself to the advancement of what he regarded as the best interests of his own people. He had no thought of becoming an author or of assuming in any way a controversial attitude. But he was settled over a parish which had just dismissed a Calvinistic clergyman, who carried with him to a new place of worship a minority of the parish and nearly all the communicants. This circumstance occasioned a bitter controversy, and led Mr. Whitman to a somewhat bold and earnest exposition of Unitarian views. A ser-

mon on "Denying the Lord Jesus," was published in August, 1827, passed through several editions, found a rapid sale and extensive circulation, and placed its author at once in the front ranks of the defenders of Unitarianism.

Mr. Whitman embarked warmly in the cause of temperance, and was peculiarly successful and popular as a temperance lecturer, even among those who in their theological opinions differed from him most widely. He also, a year before his death, took an open and decided stand with the anti-slavery party, though he disapproved of many of their most violent measures.

In the spring of 1834 he contracted a severe cold, which issued in consumption. He early became aware of the fatal character of his disorder, and arranged all his affairs with precision and accuracy, that he might leave no unnecessary care and responsibility upon his friends. He continued gradually to decline until the morning of November 5, 1834, when he breathed his last. An appropriate address was delivered at his funeral by his neighbor and friend, the Rev. Mr. Ripley of Waltham.

The Rev. Joseph Allen wrote of him: "Bernard Whitman had the advantage of possessing great personal attractions. There was a degree of manly beauty, a certain nobility of aspect and air about him, that would have caused him to be singled out in a crowd. He was of about the medium stature, of a robust frame, a finely proportioned head and dark curly hair, of a complexion that seemed to unite the lily and the rose in perfect proportions, and a countenance expressive of all that was bright and genial and good-humored. And his social attractions fully met the expectations that would naturally be excited by his personal appearance. His manners, though perfectly simple and

unstudied, were marked by great propriety and even gracefulness, and he had a facility of accommodation that made him equally at home among all classes. There was a perfect naturalness pervading his whole character. He was one of the most transparent of men. His face told you—and it spoke truly—that he was incapable of dissimulation. This characteristic was visible in all his public ministrations. All that he said seemed to be the simple, genuine breathing of his spirit. He had a fine voice, and he used it admirably, though he kept you impressed with the idea that it was nature rather than culture by which you were attracted. I do not mean by this that there was any want of culture, but only that culture had not betrayed him into any habit in the slightest degree artificial. His style of writing was perspicuous and forcible, without any studied ornament, but always in good taste. As a preacher, he occupied a commanding position in his denomination, and was always listened to with interest, as well for the ability with which his discourses were marked as for his natural and effective delivery.

"Mr. Whitman possessed a kindly and genial spirit, though he was frequently engaged in controversy, in which he manifested great earnestness, and sometimes, it must be acknowledged, a considerable degree of severity. I do not think, however, that he ever cherished any ill will toward those who opposed him, though some of his controversial pamphlets doubtless rendered him unpopular with the orthodox portion of the community. He had great executive power, and by his ready perception and remarkable tact could promptly meet any emergency, however unexpected. He had a truly philanthropic spirit, that kept him upon the lookout for opportunities of benefiting his fellowmen and advancing the general interests of society.

He was among the first to engage in the delivery of lyceum lectures, and the zeal with which he pursued this, in connection with his other duties, had probably much to do in bringing on the disease that terminated his life."

The following is a list of Mr. Bernard Whitman's publications:—

A Discourse on Denying the Lord Jesus, 1827; A Discourse on Regeneration, 1828; A Thanksgiving Discourse on the Means of Increasing Public Happiness, 1828; The Artillery Election Sermon, 1829; A Lecture on Popular Superstitions, 1829; A Sermon on Christian Salvation, preached at the Ordination of Stephen A. Barnard at Wilton, 1830; A Letter to an Orthodox Minister on Revivals of Religion, 1831; Two Letters to the Rev. Moses Stuart on the Subject of Religious Liberty, 1831; reply to the review of the last-named work in the *Spirit of the Pilgrims* for March, 1831; Village Sermons (a 12mo volume), 1832; An Address delivered at the Dedication of the Masonic Temple in Boston, 1832; A Discourse on Christian Union, delivered at the Installation of Adin Ballou, Mendon; Friendly Letters to a Universalist on Divine Rewards and Punishments (a 12mo volume), 1833.

The article on Bernard Whitman is taken from a letter written to Dr. Sprague by Dr. A. P. Peabody. The note on Jason Whitman is derived from the article in the *Christian Examiner*, vol. xliv. p. 441, written by Dr. Thomas Hill.

WILLIAM WARE

1797–1852

William Ware, another son of the Rev. Henry Ware, Sr., was born at Hingham, Mass., on the 3d of August, 1797. Like his brother Henry, William was fitted for college, partly at Cambridge, under the instruction of his cousin, Ashur Ware, afterwards judge of the District Court of the United States for the District of Maine, and partly under that of the Rev. Dr. Allyn, of Duxbury. He entered Harvard College in 1812, and graduated in 1816.

The year after his graduation he spent at Hingham, as an assistant in a school, while at the same time he was prosecuting theological studies under the Rev. Henry Colman, of whose family he was an inmate. The next three years he spent at Cambridge, still engaged in the study of his profession, but employed, during part of the time, in teaching the town school, and subsequently as assistant to Mr. Norton, who was then the college librarian. He began preaching in 1820. He accepted a call from New York, and was ordained as pastor of the first Unitarian church ever established in that city (then worshipping in Chambers Street) on the 18th of December, 1821. His labors in New York were very arduous, as he was the pioneer Unitarian minister in the city, and, indeed, in the whole region.

In March, 1836, he began in the *Knickerbocker Magazine* the publication of the "Letters from Palmyra," which subsequently appeared in a volume under the title of "Zenobia." In October of the same year he resigned his charge, and removed to Brookline,

Mass., where he passed the ensuing winter, dividing his time between preaching and completing the work just referred to. In June, 1837, he removed to Waltham, having accepted an invitation from the Second Congregational Church in that place to supply their pulpit. Here he continued till April, 1838, when the church to which he had temporarily ministered was united with the older church in that place, under the pastoral care of the Rev. Samuel Ripley. Mr. Ware then removed to Jamaica Plain, where he purchased a small farm. He preached frequently, and part of his time he devoted to writing the sequel of "Zenobia," which was published under the title of "Probus" (now known as "Aurelian") in June, 1838. About this time he became the proprietor and editor of the *Christian Examiner*, which remained in his hands until 1844. In July, 1839, he removed to Cambridge, and besides his editorial labors was engaged in the preparation of a new work of fiction, a part of which appeared in the *Christian Examiner*, and was subsequently published under the title of "Julian: or Scenes of Judea," in October, 1841.

In January, 1844, having terminated his connection with the *Christian Examiner*, Mr. Ware received and accepted an invitation to the pastoral care of the Unitarian church in West Cambridge [Arlington]. Hoping to make this his permanent home, he built a house on the banks of the beautiful Menotomy Pond; but a deep shadow quickly fell upon his bright prospects. In November of the same year he was attacked with a disease, which afterwards proved to be epilepsy. He continued to preach for a short time after this, but in July following, as the disease was evidently making progress, he felt constrained to desist from public speaking and to resign his pastoral charge. In November, 1845, he returned to Cambridge, and there made his

home during the rest of his life. After this his health improved considerably, so that in 1847 he engaged in the ministry-at-large in Boston, and continued thus employed for about a year. He had long cherished the desire and purpose of visiting Europe; and, as circumstances seemed now to favor it, he sailed for Leghorn in April, 1848. He was absent somewhat more than a year, passing most of his time in Italy, and chiefly in Florence and Rome, to which, as a student of antiquity and a lover of art, he was specially attracted. On his return, he prepared a course of lectures, which he delivered in Boston, New York, and some other places in the winter of 1849–50. In 1851 these lectures were published in a single volume, entitled "Sketches of European Capitals." During the summer of this year he was occupied in the preparation of a course of lectures on the "Works and Genius of Washington Allston." But, just as his arrangements for delivering them in Boston were completed, he was suddenly prostrated by the disease to which for many years he had been subject. The lectures, however, were subsequently published. He died on the 19th of February, 1852.

In addition to the volumes already noticed, Mr. Ware published: A Communion Sermon, 1825; Three Sermons on Unitarian Christianity, 1828; A Sermon on Worldly-mindedness, in the *Liberal Preacher*, 1829; and a Memoir of Nathaniel Bacon, in the thirteenth volume of Sparks's American Biography. In 1827 he edited the *Unitarian*, a small periodical published in New York.

In 1823 Mr. Ware was married to Mary, daughter of Dr. Benjamin Waterhouse, of Cambridge. He left two sons and two daughters.

His successor in New York, Dr. Henry W. Bellows, wrote:—

"I knew Mr. Ware only in his prime, from forty to fifty. He had a noble and beautiful presence, a good height, a firmly and generously fashioned frame, a head so high and large, so intellectual and commanding, that I recollect Miss Martineau said it was worth coming across the Atlantic to see it. His complexion was fair and pallid, but not of an unhealthy look. On the contrary, although very thoughtful and scholarly in his aspect, he had commonly a robust and hearty manner, aided by a cheery and manly voice and by a vigorous movement of foot and muscular grasp of hand, which gave an impression of power and health. The very serious disease (of the brain) from which he suffered, perhaps all his life, but certainly acutely for the last ten years of his existence, and which finally carried him off, never very seriously impaired his appearance or showed itself in his external ways. A full, soft eye, with mirth and mildness in it, and a great, wide-looking sense, with a hospitality for all that Art and Nature and Humanity could bring within its sweep; a generous, strong, firm chin; a handsome, regular mouth; with a magnificent dome overhanging and crowning all,—made William Ware's head and face remarkable in all assemblies. And this fine physique did not mislead. A heart as true, noble, and sweet as ever beat; a mind clear, broad, and strong; a will firm and erect; a conscience clear and scrupulous; a taste pure and classical; a spirit reverential and humble,—all were in William Ware. Nothing but a lurking disease of the brain kept him from doing still larger justice to his great powers of mind and character, for he was equal, in intellectual and moral endowments, to anything. Self-distrust, reserve, and a shrinking from publicity,—which his social affections, which were strong, his delightful power of conversation, and his universal personal acceptableness did

nothing to account for, and which must have proceeded from disease,—these kept him from doing that full justice to himself in the pulpit and in his professional career which, could he have overcome them, would have placed him as a preacher where he afterwards stood as a writer. His sermons, always clear, high-toned, and in the purest English, were comparatively dry and unadorned; his manner somewhat cold and unaffecting,—simply from the shrinking delicacy with which he avoided the least approach to ostentation or self-exhibition, and from the excessive dread of show of emotion. He was so real, so modest, so sincere, that to do anything for effect, to seem to feel or to say more than the coolest self-judgment would justify, was wholly beyond his power; and for fear he should sink into mere professional zeal and pulpit effort he kept far within the limits of his own sensibilities and powers, and hid alike his fine imagination and his tender heart from those he addressed in his sermons. His verbal memory was very bad. Public extempore prayer was a perpetual trial to him, and he was always afraid of breaking down in it. The presence of an audience disconcerted and distressed him, and I think he seldom had any comfort in his public utterances.

"'Oh that William could preach his letters!' said his distinguished brother Henry to me one day in Cambridge, as he was reading one of those brilliant, playful, affectionate, easy epistles which his friends were so fond of receiving. For, all the while that Mr. Ware was preaching severe, essay-like, and unattractive sermons, which owed their power mainly to the confidence, respect, and affection inspired by his high, manly, pure, and disinterested character, his stern simplicity of soul and unassuming worth, he was capable of writing—and soon proved it—in a charming,

imaginative, dramatic, and many-colored style, of mingled purity and strength, grace and elegance. He wrote, too, with consummate self-possession and ease, not even correcting his manuscripts, and with a marvellous rapidity and richness and beauty. His splendid series of classical novels must certainly hold a permanent place in literature.

"Mr. Ware's ministry in New York was indescribably laborious. He made a conscience of two original sermons every week. He visited his widely scattered congregation with laborious care. He was punctiliously attentive to the sick and to the poor, wearing himself out in persistent watchings and readings by their bedsides. He had a nervous shrinking from everything unhandsome or offensive to the senses and the taste, but this only made him the more exacting of himself in his attentions to the least interesting or most repulsive dependents on his pastoral attentions. Very proud and self-respectful, he contended with a narrow income in a most uncomplaining way. Indeed, his port and carriage made at no time the least appeal to sympathy, much less to pity or help. Willing to give any and everything, sympathy, money, attention, he asked nothing, and with difficulty received anything. I recollect well meeting him in Florence, a lonely self-exile, because he could not bear that his disease should wear on the sympathies of home, and chose to suffer alone. His manner and conversation gave no indication of the martyrdom he was enduring. Indeed, they almost rendered inquiry as to his health impossible,—you felt that he would not permit sympathy with his sorrows to be even hinted. I have never seen so self-subsistent and dignified a sufferer. The sword hanging over his head could not quench his smile, his courage, his self-reliance; and yet he concealed even his fortitude, his triumph of spirit.

His aim seemed to be to avoid all notice, all praise, all pity.

"The genuineness of Mr. Ware was apparent in everything. He was incapable of an insincere tone of voice. He understated his convictions, his affections, his faith. He concealed from the young his superiority in knowledge, experience, wisdom, as if it were almost a wrong. I recollect his saying to me once that he never knew a man who did anything worth while, who was lacking in conceit. He spoke as if he would give much for that quality. His humility was so great and so genuine that he felt it to be a hindrance. But it was accompanied by an immense self-respect,—no self-complacency, no adequate self-valuation, but great self-respect. He could not be praised: his dignity, childlike as it was, could not be invaded. At bottom he was really great in his personality.

"Mr. Ware had a dry humor about him, very delightful to his intimate friends. I remember his walking down Broadway with me the day before my ordination in New York as his successor. Assuming a very solemn expression, he said, 'Sir, I wish to give you one very serious piece of advice in entering on your new life in this great and dangerous city.' I opened my ears to take in the consummate counsel, in which I was prepared to find the wisdom of his life and ministry condensed, 'Be careful, sir, be very careful not to step on the coal holes.' Doubtless he meant to express his sense of the folly of expecting a young man to profit much by the advice of his seniors. His remark about the coal holes has been of real service (for they are slippery pests, when shut, and perilous traps, when open); but a thousand times, in its moral import of 'taking heed to my ways,' I have revived it, as his sole counsel to me in stepping into his shoes."

Dr. Dewey, who worked with him in New York, wrote of him:—

"William Ware was born for another profession than that in which he passed his life. He should have been an artist, a painter, or an author. There are some drawings in his house at Cambridge which show that he would have excelled in that walk of art. The study walls of his house in New York were covered over with crayon sketches. Though so calm in his outward appearance that few would have suspected it, yet he was too sensitive for public life. Between silent walls, with none to observe him, he would have found his work congenial and grateful. But before an audience his faculties had no fair play.

"Not that he was indifferent to his hearers, still less to his people. For I hardly ever knew a parish more devotedly attached to its pastor than his, composed, too, in part of some of the most cultivated and admirable persons, as you, his successor, well know. And nobody can read his 'Zenobia,' 'Aurelian,' and 'Julian' without seeing that he was full of genius and eloquence. But the face of an audience seemed to chill that glowing enthusiasm. And it was so with him in the more solemn and formal occasions of his parochial life. He used to say to me that the death and approaching funeral of any person in his parish, even of a little child, filled him with agitation and distress for days.

"I have in my possession two most touching letters from him on what he called his 'mistake for a life.' So much did he feel this that he determined, soon after his settlement in New York, to retire. But his brother Henry, devoted as he was to the church, as all our churches well know, could not bear that he should leave his post, and persuaded him to remain in it. My own relation with him was so intimate, and so important

was his presence and companionship to me, that I exacted and obtained from him a promise that he would not resign his place without consulting me. Great, therefore, was my surprise when I learned one day in my country home that he had actually taken that step. I went down to New York, and my first word to him was: 'How is this? You have broken your promise.' His answer shut my lips; for he said, 'I have not consulted even my father or brothers.' I saw how it was. He could not bear the unnatural strain of his situation upon his mind and heart. Exclamations of regret and disappointment arose on every hand, and my own sorrow was such that I felt, I am afraid, a sort of malicious pleasure in telling him of persons in the parish, most highly valued by him, who said to me, 'We have lost our best friend, and the greatest benefactor we ever had in our families. He was much surprised,—for nothing in him exceeded his modesty,—and said, 'If I had known that, perhaps I should have remained.'

"It was some years after that he was seized with that affection of the brain which eventually proved fatal to him. How disease should have entered so perfect a dwelling as the dome of his upper head, I do not know,—nothing could be finer. Pendent to his likeness in my library hangs that of Ruskin, but with all his intellectual beauty it is not equal to Ware's."

Dr. Sprague's article on Mr. Ware, here abridged, was based on a letter from his brother Dr. John Ware and an article in the *Christian Examiner*, vol. lii. p. 406, written by Dr. Orville Dewey.

GEORGE GOLDTHWAIT INGERSOLL

1796–1863

George G. Ingersoll was born in Boston, July 4, 1796, being the oldest child of Major George and Martha (Goldthwait) Ingersoll.

In 1806 he spent a few months at an academy in Chesterfield, N.H. The next year he was sent to Lynn to be under the care of Rev. Thomas C. Thacher, the minister there, who also kept a private school of some note. Here he remained till 1808, when he spent a year or more at Groton Academy. On January 10, 1810, he writes to his mother of his journey to Exeter. Here he remained a year and a half until 1811, when he joined the Harvard class of 1815. At college he soon acquired a reputation for all those qualities which go to make up a good scholar and writer, maintaining this reputation to the end of his course. At graduation an English poem was assigned him. Twenty-six years later he again appeared as poet at Cambridge at the festivities of the Phi Beta Kappa Society.

After a year spent as assistant instructor at Exeter he entered the Harvard Divinity School in the company of several classmates and friends. He graduated in 1818, and was ordained and installed pastor of the Unitarian church in Burlington, Vt., on May 30, 1822, and held this position till he resigned on account of delicate health, June 2, 1844.* Soon after he left Bur-

* Dr. Ingersoll was succeeded at Burlington by Oliver William Bourn Peabody, who was born at Exeter, N.H., July 9, 1799, with his twin brother, W. B. O. Peabody, and together with him was educated

lington his Alma Mater gave him the degree of S.T.D., and he was settled in East Cambridge from December 5, 1847, to October 14, 1849. Ties of kindred and affection now induced him to take up his permanent residence in Keene, N.H. On October 14, 1822, Dr. Ingersoll had married Harriet Parkhurst, daughter of Dr. Phineas Parkhurst, of Lebanon, N.H., and in his retirement in Keene spent with his wife and children several happy years. He never again accepted a permanent settlement, but for several months at a time supplied Unitarian pulpits in Charleston, S.C., and in Brattleboro, Vt., and occasionally preached in Keene and elsewhere. He died after a lingering illness on September 16, 1863, his wife surviving him thirteen years.

Dr. Ingersoll and his father, who was at one time commander of West Point, were both members of the Massachusetts Society of the Cincinnati. The Keene *Sentinel* speaks of Dr. Ingersoll as "a genial friend,

at the academy in their native town under Dr. Abbot and entered Harvard College in 1813. From the moment of their birth to that of the death of William the brothers were bound together by the closest attachment and similarity of tastes. Their very strong personal resemblance was not more remarkable than this sympathy, which lasted all through their difference of pursuits and homes.

On leaving college, Mr. Peabody studied his father's profession, partly at Exeter under his father's direction and partly at the Harvard Law School. During the eleven years that followed, he practised law in Exeter. He was a member of the State legislature, and at different times took editorial charge of the Rockingham *Gazette* and the Exeter *News-letter*.

In 1830 he removed to Boston, and was for several years an assistant editor of the *Daily Advertiser* and also gave valuable assistance to his brother-in-law, Alexander H. Everett, in the conduct of the *North American Review*. For two or three years he served in the Massachusetts legislature.

In the year 1836 he was appointed register of probate in Suffolk County. He filled the duties of this office till 1842, when on account of delicate health he resigned, and accepted from Jefferson College in

a true-hearted citizen, a kindling preacher, whose glowing patriotism made him no unworthy representative of his Revolutionary sire." Mrs. Lowe, writing in the *Christian Register* of February 9, 1893, of his daughter, Caroline Haskell Ingersoll, says, "Dr. George G. Ingersoll was the Sydney Smith of our pulpit, sparkling with wit at the fireside, and yet grave, devout, and impressive in the sacred place."

It is with the church and city of Burlington, however, that his professional memory is chiefly connected. He went there at a time of sharp religious controversy and when means of intercourse and communication were restricted. He accepted the trust that was offered him, and entered upon his work with a courage that a state of precarious health had no power to repress. For twenty-two years he stood in his place, the faithful teacher, the sympathizing pastor, the bright and cheerful friend of a happy and united people. Such was his universal good will that all enmity within his pres-

Louisiana an appointment as Professor of English Literature. The climate was unfavorable to him, and he soon returned to the North and began to carry out his intention, formed some time previously, of entering the ministry. In the summer of 1844 he received from the Boston Association its license to preach, and in August, 1845, he was settled as pastor of the church in Burlington, and lived here in the discharge of his duties till his death, July 5, 1848.

"The ministry had been the profession of his mature choice. He knew what he himself should labor to do in it, for no man had a deeper sympathy for others or a more devoted reliance upon God, . . . and the duties of a Christian minister only united in a specific form hopes, labors, and exertions to which in whatever occupation he had always devoted his life . . . In his ministry his own satisfaction was never dimmed for a moment. An affectionate people became more and more attached to him until the moment of his death."

Oliver Peabody was often mistaken for his twin brother, William, whose biography immediately follows. They were alike not only in appearance, but in mind and feeling. "Oliver," it was said, "was William in good spirits."

Mr. Peabody published, in addition to the newspaper and periodi-

ence ceased to exist. Both by his temperament and religious views he invited a genial companionship and encouraged a large catholicism.

cal work already alluded to, a Life of Israel Putnam and a Life of John Sullivan, both of which are contained in Sparks's Library of American Biography. He also edited the Dramatic Works of Shakespeare, with a life and notes, in seven volumes, Boston, 1836.

Dr. Ingersoll's published works are:—

A Fast Sermon delivered April 12, 1826, "Unitarianism the Way of the Lord" (republished as a tract of the American Unitarian Association); A Sermon preached before the Legislature of Vermont on the Day of General Election, October 14, 1830; A Thanksgiving Sermon, 1831; A Sermon preached in Burlington, Vt., December 28, 1834; An Oration before the Literary Societies of Vermont University, August 2, 1837; A Fast Sermon, "The Death of Christ," 1841 (republished as a tract of the American Unitarian Association); A Farewell Address to his Society in Burlington, Vt., June 2, 1844; A Thanksgiving Sermon on "Home," preached in King's Chapel, Boston; The Veil Rent in Twain, a sermon preached in Charleston, S.C., after the death of Miss Aramanthea Scriven Air.

The material for this account of Dr. Ingersoll was gathered, in addition to the sources mentioned, from A Memorial of Caroline Haskell Ingersoll, etc., Cambridge, 1894; and also from a notice appended to the published Address at the Funeral of G. G. Ingersoll, by William Orne White, Boston, 1863.

The material for the note on Mr. Peabody is taken from an article in the *Christian Examiner* for September, 1848, written by Edward Everett Hale, and also published in "Sermons by the late William B. O. Peabody, D.D., with a Memoir by his Brother," Boston, 1849.

WILLIAM BOURN OLIVER PEABODY

1799–1847

William Bourn Oliver Peabody was born in Exeter, N.H., July 9, 1799. His father, who was greatly respected by the community, held the office of judge of probate. Young Peabody was, by the circumstances of his birth and education, thrown from his earliest years into the most cultivated society; and it was manifest in after-life that his tastes and habits of thinking and feeling had been formed under such an influence.

In the year 1808, when he was nine years of age, he was placed at the academy in Atkinson, N.H., and was, while there, an inmate of the family of his venerable relative, the Rev. Stephen Peabody, who was married to the sister of the wife of the first President Adams. In the autumn of the same year he entered Exeter Phillips Academy. Here he showed himself an uncommonly gifted boy, and discovered a taste for poetry, which he cultivated in subsequent years with no small success.

He graduated at Harvard in 1816, on which occasion he delivered an English poem.

He engaged for one year as an assistant teacher in the academy at Exeter, and in the autumn of 1817 he went to Cambridge to pursue his theological studies under the direction of Dr. Ware, the Hollis Professor of Divinity. He commenced preaching in the year 1819, when he had just reached the age of twenty. Early in 1820 he went to Springfield to preach as a candidate to the Unitarian society which had been formed

a few months before.* His services proved acceptable to them, and he was ordained and installed on the 12th of October, the sermon on the occasion being preached by the Rev. Dr. Ware, from 1 Corinthians xiii. 10,—"We know but in part."

Mr. Peabody's situation as a minister was isolated, there being at that time no other minister of the Unitarian faith in that neighborhood, and the time having come when exchanges between Orthodox and Unitarian ministers were almost wholly discontinued. In consequence of this, he found an amount of labor devolving upon him, too great for his physical strength. He was always troubled more or less with weakness of the eyes, and his bodily health was at best imperfect.

On the 8th of September, 1824, Mr. Peabody was

* In no small degree Dr. Peabody entered at Springfield on a field prepared by the work of Bezaleel Howard (1783–1837), a son of Nathan Howard, who was born at Bridgewater, Mass., on the 22d of November, 1753. His father was a farmer, and was earnestly desirous that this son should become a farmer also, from a conviction that it was the safest business in which he could engage. The son, on the contrary, from a very early age had his heart set upon a liberal education, and at fifteen he taught a private school in his native place. In accordance with his father's wishes he continued to labor on the farm till he was twenty-one, and then commenced his preparation for college. He graduated at Harvard in 1781, and immediately engaged in teaching a school in Hingham, and at the same time pursued a course of theological study under the direction of the venerable Dr. Gay. During his residence here he was licensed to preach and preached his first sermon in Dr. Gay's pulpit. In 1783, two years after he graduated, he was appointed to a tutorship at Cambridge, and held the office until a short time previous to his settlement in the ministry.

During the latter part of his residence at Cambridge he was invited to preach as a candidate by the First Church and Society in Springfield, then vacant by the recent death of the Rev. Robert Breck. The call was presented in November, 1784, but his ordination did not take place until the 27th of April, 1785. The sermon on that occasion was preached by the Rev. Timothy Hilliard, of Cambridge, and was published.

married to Miss Elizabeth Amelia White, daughter of Moses White, Esq., of Lancaster, N.H.

In connection with his professional labors he devoted considerable attention to different departments of natural science. His knowledge of plants and forest trees, of the varieties of birds and their different habits, was extensive and accurate.

About the year 1830 he wrote an article for the *North American Review* upon one of Audubon's splendid volumes, which was the beginning of an acquaintance between them that was terminated only by death. He also contributed to the same work several other valuable articles on natural history. He wrote also for Sparks's American Biography the Life of Alexander Wilson, the ornithologist, which is alike

He continued his labors with general acceptance till September, 1803, when a feeble state of health obliged him to retire from his active duties. The resignation of his charge was read on the day of the ordination of his successor, January 25, 1809, and the grateful and affectionate regards of his people followed him to retired life.

In 1819, in consequence of some difficulties which existed in the First Parish of Springfield, growing out of a difference of doctrinal views, the Unitarian church was organized, and Mr. Peabody in due time became its pastor. With this church Mr. Howard associated himself, and continued in connection with it till the close of life.

In 1824 the degree of Doctor of Divinity was conferred upon him by Harvard College.

Dr. Howard died on the 20th of January, 1837, aged eighty-three years. His funeral sermon was preached by Dr. Peabody.

Dr. Howard was twice married,—first, within a few months after his settlement, to Lucinda, daughter of Jonathan Dwight, one of the prominent members of his congregation. She died after about two years, leaving a daughter, who was subsequently married to Samuel Orne, of Springfield. After living a widower about two years, he was married to Prudence, daughter of Ezekiel Williams, of Wethersfield, Conn. By this marriage he had four children. Mrs. Howard, who was a highly intelligent and benevolent lady, died on the 24th of March, 1853.

interesting for its beautiful style and its touching details. In 1837 a survey of the State of Massachusetts, with reference to several branches of science, was ordered by the legislature, and the governor, Edward Everett, upon whom it devolved to appoint suitable persons to execute the task, selected Mr. Peabody to prepare a Report on the Birds of the Commonwealth; and he performed the service in a most creditable and satisfactory manner. He brought to the work not only the fruits of extensive study and research, but a quick perception of the beautiful and a deep sympathy with nature, which made his descriptions as acceptable to the general as the scientific reader.

In 1842 Mr. Peabody received the degree of Doctor of Divinity from Harvard University.

Dr. Peabody's situation at this period seemed everything that he could desire. His congregation were eminently devoted to him, and ready to do anything that might subserve in any way his comfort or usefulness. He was greatly respected and beloved in the community at large, and received many gratifying tokens of public favor. Above all, he had a bright family of children around him, and a wife whose accomplishments qualified her to grace any circle into which she could have been thrown. But, though he seemed to be in the very noontide of his earthly bliss, a dark cloud was soon to appear, and that was to pass off only to make way for another.

Mrs. Peabody's health was not vigorous, and she died in the summer of 1843. At the time Dr. Peabody's family consisted of four sons and a daughter. The latter, the eldest of the five, having reached the age of eighteen, took the place of her mother in the household, and especially in the management of the younger children. Her devotion to her father was most constant, while her conduct in respect to her brothers was such

that they looked up to her with respect as well as affection. But the flower which was so beautiful in its opening was quickly nipped by the frost of death. In January, 1844, nearly four months after the death of her mother, she was suddenly prostrated by a disease which proved to be scarlet fever. She died on the 28th of the month after an illness of four days.

Notwithstanding these afflictions—the one succeeding the other so quickly—came upon Dr. Peabody with an almost crushing weight, he continued in the discharge of his ordinary duties, and manifested more depth and power of feeling in his preaching than he had ever done before. In July, 1846, he delivered a discourse before the alumni of the Divinity School at Cambridge, when the state of his health was such that his hearers listened to his voice almost as if it had been a voice from the grave. On the 16th of May, 1847, he preached to his people for the last time. His sermon was from the text, "To be spiritually-minded is life and peace." On the Wednesday following he was occupied nearly the whole day in writing an article which he had promised for the *North American Review*. He died on Friday, May 28, 1847.

His funeral was attended on the following Tuesday, and a sermon was preached on the occasion by the Rev. Dr. Gannett, of Boston, which was published.

Dr. Peabody was considerably known as a poet, though most of his verses date back to an early period of his ministry. In 1823 he published a Poetical Catechism for the use of the young, designed to explain and enforce various religious duties. The work has long since been out of print, but many of the pieces have been republished in other forms. He wrote occasionally for some of the annuals, and was for many years a frequent contributor to the *Christian Examiner*, and especially to the *North American Review*.

The Hon. William B. Calhoun, member of Congress, gave this account of Dr. Peabody:—

"Rarely, I believe, has a clergyman ever acquired so entirely the affections of his parishioners as in his case. He came amongst them a stranger, but he won their hearts at once, without the slightest effort on his part. Everything about Dr. Peabody was natural. All affectation was evidently most repulsive to him. This did not arise from the negative virtue of amiableness, for he had great decision and an unhesitating though quiet steadfastness of purpose. In his manners he was exceedingly unobtrusive, and at the same time very affable, conciliating, kind, and courteous. But his manners alone would never have sustained him in the hold he had obtained on the strong attachment of his people. The uncommon resources of a highly cultivated mind gave stability to his character, and strengthened the grasp the first impression had gained for him. His attainments were very extensive in the whole range of knowledge. On whatever subject that chanced to be made the topic of conversation he was sure to shed light. His conversational powers were of a high order not put forth with display, not by assuming to lead, not by changing, as many do, the practice of conversation into the practice of oratory and making a forum of the fireside, but by his ability readily to draw upon his well-arranged resources, under the lead of a memory of singular capaciousness and tenacity. He had no mannerism, no stock of anecdotes or illustrations, or historical references, ever ready to be artificially paraded. What he uttered was just that which constituted the attraction. The utterance itself was far from being always attractive, at least in the meaning which the world usually gives to that term. His voice was feeble; and there were peculiarities in the sounds of some letters, as enunci-

ated by him, which rendered what he said, in and out of the pulpit, somewhat repulsive to strangers, but to strangers only.

"He possessed far more than ordinary powers of imagination and wit, but they were subjected by him to a very steady and judicious control. He indulged himself less in the writing of poetry than, from the character of his acknowledged productions, might be deemed desirable, especially when so much of doubtful pretension, or rather of mere pretension, burdens and wearies the press and the reader. Some of the specimens of his poetic power are of a very high order, and hold their place by the side of the best productions of American genius. His wit was very keen and very significant, all the more so from the quietness and naturalness of its play. The exercise of it was known only to those who were familiar with him, for he curbed the propensity with great strenuousness.

"He had many eminent qualifications for the office of a preacher. He was a devout man. Indeed, his soul was singularly attuned to devotion. His temperament, so to speak, led him to cherish a spirit of religiousness. In his bearing and demeanor he was grave. His personal appearance was imposing, and soberness of thought greatly characterized him. He was comprehensive in all his views. His mind was large; his heart was large and generous. His opinions of Christian truth were formed and held by him very independently, and he modified them from time to time in accordance with the deeper deductions of his mind and the increasing religiousness of his spirit. He was unwilling to bear the baptism of any denomination, and often repudiated the sectarian name.

"He had very little of worldly-mindedness, and the care of worldly things did not sit upon him at all easily. The partner of his life was, as he himself called her,

the queen of his heart. And she cared for him and his with the spirit and energy of a true woman. When, in the providence of God, she was withdrawn from earthly scenes, that cloud descended upon him which was never lifted till he himself passed away under its overshadowing. Remarkable as were the qualities which fitted Dr. Peabody for his sacred functions, it may yet be doubted whether this was, after all, his appropriate sphere. His numerous contributions to the *North American Review* are the index, as they certainly are the monument, of the man. His fine taste, his fondness for literary pursuits, his devotedness to study, and the strong interest he felt in various branches of natural science, all point in one direction. He was no polemic, nor was he entirely at home in what pertains strictly to the pastoral care. He was a man to be admired and loved in any situation, but the quiet walks of literature were singularly adapted to his tastes and temperament."

Dr. Osgood, of the First Church, wrote of him:—

"Dr. Peabody was in early life tall and slender in form, though he grew large in his later years. His countenance was naturally of a sedate cast, though it had nothing of sternness, and easily relaxed into a pleasant smile. His manners were exceedingly quiet, but kindly and affable; and his whole demeanor, both in public and private, well fitted to conciliate regard. He had what you might call a remarkably fair mind. He was eminently free both from prejudice and guile. He had a vein of keen wit, and sometimes used it to the amusement of his friends, but, I believe, never to the injury of anybody. His spirit was uncommonly gentle and refined, and was much better adapted to quiet contemplation or to refined society than to the bustle of public life, and especially the excitement and turmoil often attendant on religious controversy. He

was singularly cautious and discreet in all his intercourse, while yet he was as far as possible from anything like disingenuousness or finesse. His intellectual character may be said, in rather an unusual degree, to have taken on the form of genius. He was ready, graceful, inventive, and often very striking; and many of the productions of his pen, both in poetry and in prose, attracted great attention in their day, and have already taken a prominent place in our American literature. He wrote very extensively for several periodicals, especially the *North American Review*. Indeed, if I am correctly informed, he had, at the time of his death, contributed nearly or quite as many articles to this work as any other person, and this fact of itself formed a most honorable testimony to his intellectual and literary character."

The following is a list of Dr. Peabody's occasional sermons and addresses:—

An Address delivered at Springfield before the Hampden Colonization Society, 1828; A Sermon in the *Liberal Preacher*, 1831; An Address to the Calvinistic Society in Springfield, 1831; A Sermon at the Annual Election, 1833; A Sermon in the *Liberal Preacher*, 1833; A Sermon on the Duty of those who dislike and dread the Sentiments of Other Christians, 1833; An Address at the Consecration of the Springfield Cemetery, 1841; A Discourse on the Death of John Abbot Emery, 1842; A Familiar Address, delivered at the Social Meeting of the Members of the Liberal Society, Springfield, 1843.

After Dr. Peabody's death there was published a volume of his Sermons, to which was prefixed a memoir of his life.

The above sketch is an abridgment of the article written by Dr. Sprague, which was based on the memoir prefixed to the memorial volume of sermons. The note on Dr. Howard is also condensed from the article by Dr. Sprague, which was derived from letters sent him by Dr. Howard and his wife.

THEODORE CLAPP

1792–1866

Theodore Clapp was born in Easthampton, Mass., on March 29, 1792. He graduated from Yale in 1814, and shortly after entered Andover Theological School. In October, 1817, he was licensed to preach by the Congregational Association of Hampshire County, but instead of seeking ordination and settlement he appears to have gone South as a private tutor. While in Lexington, Ky., in 1821, two trustees of the newly organized Presbyterian church in New Orleans chanced to hear him preach. When they went South again, they sent him a call. Clapp preached in New Orleans for the first time on the last Sunday in February, 1822. A few days after he was unanimously chosen as pastor of the Presbyterian church.

When Clapp came to New Orleans, he was a strict Calvinist. Perhaps intercourse with the Catholics, who formed a large majority in the community, led him to investigate afresh the grounds of his belief. As early as 1824 he began to doubt whether the Bible taught endless punishment. By 1830 there were threatenings of a trial for heresy. In May, 1832, he appeared before the presbytery to answer charges. In December he was suspended and warned not to preach, and on January 10, 1833, he was deposed from the ministry. His congregation, with few exceptions, took his part, and organized the "First Congregational Church" on February 26, 1833.

On the first Sunday of July, 1834, he took another step. He declared that as a result of ten years' inquiry he could no longer preach "vicarious atonement," "original sin," "endless punishment," or the doctrine of the Trinity. As before, most of his congregation

remained faithful to him. In 1851 his church was burned, and the society built further up town. Theodore Clapp, however, was growing old, his once powerful physique was weakening. The new building was completed late in 1855, but he preached only a few times in it. The last two or three years of his ministry were much broken, and finally he retired to Louisville, his resignation as pastor taking effect January 1, 1857. He died May 7, 1866.

During the thirty-five years of his New Orleans ministry he exercised a great influence in the lower Mississippi valley. His eloquence and philanthropy made him widely known and loved. It used to be said that no visitor should leave New Orleans without going to "the American Theatre, the French Opera, and Parson Clapp's church." His devotion to his people led him to risk the danger and undergo the experiences of twenty yellow fever and cholera epidemics in the city. The power of his intellect and his moral courage are shown by his having cut his way unaided out of the Calvinism in which he had been trained. Until after he had become a Unitarian, he had read practically nothing of the writings of Channing, though the Unitarian controversy was going on while he was at Andover. His Unitarianism was of the Arian type, and he strongly condemned the radicalism of Theodore Parker. He never seems to have had anything in common with the New England Unitarians, perhaps because of his political feeling, which was strongly Southern. The memory of him still remains as a man of eloquence, courage, and unreserved generosity, who did a noble work. For more than twenty years he stood alone in New Orleans as the exponent of a liberal theology. The First Unitarian Church is the successor of that in which he preached.

This account of Mr. Clapp was written for this volume by the Rev. Henry Wilder Foote, of New Orleans.

SAMUEL GILMAN

1791–1858

Samuel Gilman came of an ancient Welsh family that had lived in Norfolk County, England, for generations. He was descended from John Gilman, who arrived in Boston in 1638, but eventually removed to Exeter, N.H., where he was made royal councillor. In 1786 Frederick Gilman, of Exeter, married Abigail Hillier Somes, of Gloucester, Mass. Samuel was born at Gloucester, February 16, 1791. He entered Harvard College, and graduated in 1811.

The future minister did not at once enter upon his life-work, but began to teach in Boston, where he was found in 1815, at the close of the war with Great Britain. He had been absent from his school, and was one day slowly going back by stage, when the driver, as they passed along, noticed several flags flying in different parts of the town of Chelsea. As they approached the toll-gate, a man rushed out, handing the passengers a paper, crying at the same time, "Read that! Read that!" A "Postscript" was then read aloud, giving the information that peace had been declared,—an announcement that was received with "applause and clapping of hands that made the carriage shake to its axletree." The party drove full gallop into Boston, "amidst the ringing of bells, the roaring of cannon, and the running together of multitudes." Mr. Gilman hastened to his school-room, and announced a holiday, which was hailed with as much enthusiasm by the boys as the news had been welcomed by their elders.

School-teaching was not the only extra-professional employment of the young graduate. From 1817 to 1819 he was tutor in mathematics in Harvard College; but all the time he appears to have been getting nearer to the work that was to engross his maturer years. In January, 1817, we find him making "a fatiguing journey from Cambridge" to West Boylston, near Worcester, by stage, for the purpose of standing as "candidate" for a charge. He boarded in the latter place "with a rich, jolly farmer," who had a "good-natured wife and three comely daughters," who welcomed him "with a good can of rum sling, taking especial care to drink first,"—a custom that, he said, was very common in New England; and he was followed by his wife, who wished Mr. Gilman good health, after which she sipped "with true feminine delicacy." The daughters all declined, "though the mother urged them to drink a little, as they had been hard at work." Mr. Gilman did not like the accommodations afforded to candidates at West Boylston, where the blankets were so thin that he shivered the long, cold nights, where tongs were his snuffers, where he was expected to perform his toilet with the help of a small skillet over the kitchen sink, and where he found many other things shocking to his sensibilities, as he wrote, probably in confidence, to Miss Caroline Howard, the Boston girl of twenty-three, whom he was soon to marry.

By the year 1819 school-teaching and candidating were things of the past for Samuel Gilman. In that year Miss Howard became Mrs. Gilman, and he himself was ordained pastor of the Archdale Unitarian Church in Charleston, S.C. This church had begun in 1772, as the "Independent Church," and had had but three pastors when Mr. Gilman took charge of it. Here he entered into the work of the Rev. Anthony

Forster,* a young minister of liberal gifts and tendencies, who had just died. He commended himself not only to the members of his own congregation, but to the community as well, and he was honored and esteemed highly by every one in Charleston. Mr. Gilman was firm in his adherence to "that blessed poise of Unitarian Christianity, through which the directest line is drawn from earth to heaven," as he expressed it in a sermon preached at the dedication of the Unitarian church in Augusta, Ga., in 1827. His sermons were not oratorical efforts, but simple and practical presentations of principles.

* Anthony Forster (1785–1820) was born in Brunswick County, North Carolina, January 11, 1785. His father, who was a respectable farmer, died when this son was yet a child, consigning him to the guardianship of one of his friends. At the age of twelve years he was sent by his guardian to the preparatory school of the University of North Carolina, and, after remaining there for some time, became a member of the university. In the two departments of this institution he spent five years. He did not, however, graduate regularly, though it appears from the catalogue that the degree of Bachelor of Arts was conferred upon him in 1815.

On leaving college he was induced by the advice of his friends to commence the study of the law; but he pursued it but a short time. He accepted an ensign's commission in the army of the United States, bearing date March, 1804, and was stationed for a time on the western frontier of Georgia. While there, he was promoted to a lieutenancy. He held this position, with high reputation, until October, 1806, when he retired from the service, partly at least on account of dissatisfaction with some measures of his commanding officer. After being employed for some time in the United States factory, established at the post where he had been stationed, he resumed his legal studies in Milledgeville, Ga. Having passed nearly two years in these different occupations, he was attacked with serious illness. A family then residing in Milledgeville, though until then strangers to him, took him to their own home, and bestowed upon him every attention which could have been expected from near relatives. He lay unconscious for three weeks, and at one time it was supposed that life was extinct; but, while the preparations for putting on his grave-clothes were making, it became evident that death had not yet done its work. He was dur-

While always giving his best efforts to his ministerial duties, Mr. Gilman did not neglect his fine literary faculty, and wrote poems, translations, and essays, which were made public in the *Southern Quarterly Review*, the *Christian Examiner*, and the *North American Review*. On the occasion of his graduation, in 1811, he delivered the Commencement poem, and forty-one years later, in 1852, when his class was invited to gather at the house of Edward Everett, one of its members, in Boston, he read another poem, which he called a "Sequel" to the first. In 1815 he delivered the Phi Beta Kappa poem at Harvard College,

ing this time fully aware of all that was passing, but was incapable of uttering a word or moving a limb, and had every reason to expect that he should be buried alive.

Shortly after his friend and former guardian, General Benjamin Smith, having been elected governor of the State, gave him the offer of becoming his private secretary. He accepted the office, and soon after removed to Raleigh, and entered on its duties. This was in December, 1810. But it was for only a short period that he was thus engaged. His mind now took a more decidedly religious turn than ever before, and after due deliberation he resolved to devote himself to the ministry. With a view to this he resigned his place as secretary, and accepted the office of assistant teacher in the Raleigh Academy, devoting whatever leisure he could command to the study of theology, under the Rev. Dr. McPheeters, pastor of the Presbyterian church in Raleigh.

He was licensed to preach by the Orange presbytery, in Raleigh, early in 1813, and officiated for several months—rendering his services gratuitously—as a missionary in different parts of South Carolina and Georgia. About the close of this year he was invited by the Independent Church at Wappetaw, S.C., to become their pastor, and at nearly the same time was married to Altona H., daughter of Joseph Gales, of Raleigh, N.C. He accepted the call, and shortly after (January, 1814) removed, with his wife, to enter on the duties of his charge. He remained only till June; and then, though the people formally renewed their invitation to him to settle permanently among them, he felt obliged to decline it.

During the summer of 1814 he supplied the First Presbyterian Church in Charleston, its pastor being absent on a tour to the Northern

which was entitled "Human Life." Two of Mr. Gilman's poetical writings have lived in general memory. The first is a "Union Ode," composed for the Union party of South Carolina, and sung there July 4, 1831, during the Nullification excitement. It was revived during the Civil War, and was sung with effect at Union meetings in the North. The second is "Fair

States. Here his services were highly acceptable, and he formed many valuable friendships which continued till the close of his life. When his engagement with this church had expired, he was invited to preach at the Independent Church on John's Island. Here he remained during the greater part of the winter; and early in the spring of 1815 he was elected as temporary pastor of the Independent Church in Charleston,* in place of the Rev. Dr. Hollingshead, senior pastor of that church, whose age and infirmities had obliged him to discontinue his public labors. Here Mr. Forster began his work with great acceptance; and, though employed merely as a temporary supply, he was invested with all the rights and privileges of a stated pastor. At the close of a year the death of Dr. Hollingshead gave occasion to a series of measures which led to the separation of the Associated Churches and to the settlement of Mr. Forster over that branch which took the name of the Second Independent Church, and to which the Archdale Street church was assigned.

Mr. Forster had been educated in the Calvinistic faith, and had held it without any misgiving until he had been in the ministry for some time. He had an intimate friend who was a Unitarian; and, in examining the Scriptures with a view to frame an argument by which to convince his friend that he was in error, he began to find his own faith in the doctrine of the Trinity weakened, and the result of his inquiries was that he adopted the very system which he had set himself to expose. The change in Mr. Forster's doctrinal views was accompanied by a corresponding change in his views of church government. Accordingly, he resolved to withdraw from the Harmony presbytery, of which he was a member, and on the 29th of April, 1816, addressed a letter to the moderator of that body, announcing his determination and giving the reasons for it. He continued in the charge of the Archdale Street Church until his death on the morning of January 18, 1820, aged thirty-five years.

*This church, though incorporated as one body, consisted of two branches, meeting in two distinct places of worship, and served by two associate or colleague pastors, who officiated in the respective churches, alternately, morning and evening.

Harvard," written in response to a demand for a song appropriate to the two hundredth anniversary of the college, and sung for the first time September 8, 1836. It is sung at every Commencement still. It was written in the house of Judge Fay, now belonging to Radcliffe College, in Cambridge, where Dr. Gilman was visiting when the call for a poem was unexpectedly made upon him. Judge Fay had married a sister of Mrs. Gilman.

Harvard College honored Mr. Gilman by conferring on him the degree of Doctor of Divinity. He died at the residence of a son-in-law, the Rev. Charles J. Bowen,* at Kingston, Mass., February 9, 1858, leaving

*Charles James Bowen was born in Providence, R.I., May 20, 1827. He graduated from Brown University in 1847 and from the Harvard Divinity School in 1850. He held pastorates at Newburyport, 1850 to 1853, Kingston, Mass., 1855 to 1858, Baltimore, Md., 1858 to 1862, and at Roxbury, Mt. Pleasant Church, 1865, until his death, April 10, 1870. As a preacher, Mr. Bowen loved best topics of a practical and devotional character, but during his Baltimore pastorate he was, under trying circumstances, a most earnest and courageous advocate of the Union cause, and he rendered invaluable service as a hospital chaplain. His natural kindness of heart was sweetened by cheerful faith. His life was without the striking incidents which crowd some biographies, yet rich in thought and love and abundant in good works.

After the war Dr. Gilman's work in Charleston was taken up by

(1) Rufus Putnam Cutler (1814–1877), who was born in Hamilton, Mass., July 11, 1814. His father was Temple Cutler, and his grandfather the famous Manasseh Cutler, LL.D., who for more than half a century was pastor of the Congregational church of Hamilton and a man distinguished for learning both in America and Europe.

Rufus graduated at Yale University in 1839 and at Harvard Divinity School in 1844. On March 18, 1846, he was ordained pastor of the Second Unitarian Parish at Portland, Me., where he remained till July 24, 1854. In September of that year he became pastor of the Unitarian church in San Francisco, returning in 1859 to the East, where he lived in retirement, chiefly at Portland. He suffered from delicate health, especially from a severe affection of the eyes. He was eager to work, however, and at a fortunate moment was induced to go

a widow and four daughters. Mrs. Gilman, whose well-known contributions to literature in prose and verse cannot be mentioned here, died in the city of Washington, September 18, 1888, within a few days of the close of her ninety-fourth year.

to Charleston, S.C., and serve as minister to the church there. Here he was successful in building up the church at a delicate and trying time, and by his eloquence and sympathetic understanding of the people established it upon a firm basis. For several winters he preached there, retiring to the North in the summer season on account of his health. In October, 1872, he sailed for Europe, but when he returned in August, 1873, he had but partially regained his health. He never went South again, though nominally pastor of the Charleston church, but continued to live in Brooklyn, N.Y., till his death there on December 9, 1877.

The substance of this note is taken from a notice by the Rev. F. A. Farley in the *Christian Register* of December 29, 1877.

(2) Edwin Clarence Llewellyn Browne, who was born in Cambridge, Mass., April 22, 1833. He graduated at the Meadville Theological School in 1861, and was settled as minister successively at Hubbardston, 1861 to 1863, Bolton, 1863 to 1867, Keokuk, Iowa, 1871 to 1874, Charleston, S.C., 1876 to 1889, Pomona, Cal., 1889 to 1890.

Mr. Browne's ministry of thirteen years at Charleston was marked by quiet devotion and tactful courage. He had an unfeigned piety and a patient fidelity in pastoral work. It was during his ministry that the church at Charleston was destroyed by earthquake, and the rebuilding of the beautiful church identified with the ministry of Dr. Gilman was with him a labor of loving and patient industry. Failing health obliged him to remove to California in 1889, and he died at Pomona, January 30, 1892.

The article on Dr. Gilman was written for this volume by his kinsman, Arthur Gilman, Esq. The note on Mr. Forster is condensed from Dr. Sprague's article which was based on the sketch of Mr. Forster in Ware's Unitarian Biography and on a letter from Dr. Gilman.

CHARLES THEODORE CHRISTIAN FOLLEN

1796–1840

Charles Theodore Christian Follen, the second son of Christopher Follen, counsellor at law and judge, was born at Romrod in Hesse-Darmstadt on the 4th of September, 1796. His mother died when he was hardly three years old. In the spring of 1813 and before he was yet seventeen years of age he passed the regular examination with great honor, and received permission to enter the University of Giessen.

It was shortly after he entered the university that Germany declared war against France. Animated by a spirit of glowing patriotism, he joined a corps of riflemen; but a few weeks after he left home he had a very severe attack of the typhus fever, which prevented him from seeing much active service. At the restoration of peace in 1814 he returned to Giessen, and resumed the study of jurisprudence at the university. He soon became distinguished for his liberal sentiments, and attached himself to a union, or Burschenschaft, which was suspected of aiming at political revolution, and he by his zeal and activity rendered himself especially obnoxious. He wrote a defence of the Burschenschaft, and many patriotic songs, which were published at Jena in 1819; and he was one of the authors, though it was not known at the time, of the celebrated "Great Song," which expressed the prevalent spirit of sedition. In March, 1818, he received the degree of Doctor of Civil Law, and began immediately to lecture on jurisprudence, while he studied the practice of the law at the court where his father presided.

In the same year, when Dr. Follen was twenty-two years of age, he was employed as counsellor in a cause of very high importance. The government had passed a law establishing a commission to collect the debts of the communities of towns and villages of Hesse, incurred during the late war; and these communities employed Dr. Follen to resist what they deemed an unreasonable claim. A remonstrance had already been made against it, but the government had met it only with a frown, and threatened to deprive any counsellor of his office who should venture to place himself in conflict with this oppressive law. Follen, nothing daunted by this threat, did not hesitate to undertake the cause; and he drew up a petition, which was presented to the grand duke and distributed extensively among the people. He succeeded in obtaining a repeal of the law, but he did it at the expense of bringing upon himself a bitter persecution and ruining all his hopes in his own country. Under these circumstances he left Giessen, and accepted an invitation to lecture in the University of Jena.

When he had been in Jena about six months, Kotzebue, who had long been an object of hatred and contempt to the liberal party on account of his ridicule of their most cherished purposes, was assassinated by a young fanatic by the name of Sand. Follen was accused of being an accomplice, and was twice arrested, but, though every possible effort was made to prove him guilty, there was no evidence against him, and he was honorably acquitted. About the same time he was arrested on the charge of being the author of the "Great Song," but here, again, there was an utter absence of proof upon which he could be convicted. Forbidden to continue his lectures in Jena, he returned to Giessen, and quickly discovered that he was still an object of suspicion with the government, and that

they were even making their arrangements to imprison him. Satisfied that his only safety was in flight, he resolved on leaving Germany. His clothes, books, and valuable papers, which he left behind, were by his request directed to him at Strasburg; but the vessel by which they were sent took fire, and everything was destroyed. He then went to Paris, where he became acquainted with Lafayette, and through him with the Abbé Grégoire, Benjamin Constant, and many other persons of note. After the murder of the Duke of Berri an order was passed by the French government requiring all foreigners to leave France who were not there on special business that met the sanction of the government. This obliged Dr. Follen to leave the country; but, fortunately, just at this time the Countess of Benzel Sternau, who knew his story, invited him to visit her at her country seat upon the Lake of Zürich in Switzerland. He accepted the invitation, and there for some time enjoyed the most generous and refined hospitality.

In the summer of 1821, while Dr. Follen was at Zürich, he received an invitation to become a professor at the Cantonal School of the Grisons in Switzerland, which he accepted. But in his lectures on history to the higher classes he advanced certain views favorable to Unitarianism, which gave offence to some Calvinistic ministers. He requested of the Evangelical Synod an audience at their next meeting for the purpose of defending the doctrines he had put forth; and the request was granted, but the meeting was so hastily dissolved that he was not able to gain a hearing. The moderator, however, who was considered at the head of the Calvinistic clergy in that canton, gave him a certificate of his having applied to the synod for an audience, and also of the general acceptableness of his services in connection with the institution. Dr.

Follen now asked of the Council of Education his dismission from the school, and he received it with another very high testimonial in respect to his talents, learning, and fidelity as a teacher.

Soon after it was known that Dr. Follen was about to leave Chur (for that was the seat of his school), he was appointed Public Lecturer of the University of Basle, where he taught civil and ecclesiastical law, together with logic. He also, with De Wette and some other professors in the university, edited a literary journal, which contains two important treatises of his, —one on "The Destiny of Man," the other on "The Doctrine of Spinoza," particularly in regard to law and morals.

During his residence both at Chur and Basle a demand was made by the Allied Powers for his surrender as a revolutionist. It was twice refused, but on its renewal a third time, accompanied with a declaration that a continued refusal would interrupt the harmony that existed between the two governments, Basle consented to his arrest, and an order for it was accordingly issued. As soon as this became known, his friends were on the alert to provide for his safety; and one of them actually took him out of the city, secreted under the boot of his chaise, while another, whose personal appearance strongly resembled his, gave him his passport. He left Basle on the 27th of October, 1824, and arrived at Paris on the 30th, where he found his friend Dr. Beck, who had left Basle a few days before him. They proceeded together to Havre, and engaged passage for America in the "Cadmus," Captain Allen; but the sailing of the vessel was delayed four days by a contrary wind, and it was not till she was actually under weigh that Dr. Follen could feel any security that he should not be arrested and imprisoned. He was occupied during

the voyage partly in developing and maturing a long-cherished scheme of religious philanthropy, partly in learning the English language, and partly in studying, with his friend Dr. Beck, a German work on the Constitution of the United States. He arrived at New York on the 19th of December.

Shortly after his arrival he wrote to his friend General Lafayette, who was then in this country, invoking his influence in procuring for him some field of useful occupation. The result was that through the exertions of Mr. Duponceau, of Philadelphia, and Professor Ticknor, whom Lafayette enlisted in his behalf, he was appointed in the autumn of 1825 teacher of the German language in Harvard University.

Dr. Follen now established himself at Cambridge, and met a cordial welcome from the faculty of the college, and especially from its president, Dr. Kirkland. A class was soon formed in Boston to hear his lectures on the Civil Law, and this introduced him at once to the best society. In the spring of 1826 he accepted a proposal to take charge of a gymnasium in Boston, and at the same time he undertook the direction of the gymnastic exercises of the students in Harvard College. Almost immediately after going to Cambridge he began to prepare a German Reader, and then a German Grammar; while he devoted no small part of his time to the study of the English language and literature.

In the winter of 1826–27 the teachers of the Sunday-school in Dr. Channing's church were accustomed to meet in his study once a fortnight, to discuss with him and each other the subject of religious education. Dr. Follen, by invitation of one of the teachers, attended these meetings; and the very intelligent part that he took in them led one of his friends, who was present, to suggest to him the idea of becoming a minister of the

gospel. At first he thought there were insuperable obstacles to it; but further reflection convinced him of the contrary, and he was very soon engaged in preparing himself to preach, being greatly aided by the sympathy and counsel of Dr. Channing. On the 28th of July, 1828, Dr. Follen was regularly admitted as a candidate for the ministry, and he preached on the following Sunday for the Rev. Mr. Greenwood at King's Chapel. In August of this year he was appointed Instructor in Ecclesiastical History and Ethics in the Harvard Divinity School. On the 15th of September he was married to Eliza Lee, daughter of Samuel and Sarah Cabot, of Boston.

In the summer of 1830 Dr. Follen spent several weeks at Newburyport, supplying the Unitarian congregation, and in due time he received an invitation to become their pastor. This invitation he would probably have accepted, but that about the same time he was elected Professor of German Literature at Harvard.

In the winter of 1834–35 he preached for some time to a number of families in East Lexington, who had requested him to assist them in the formation of a religious society in that village. In January, 1835, he resigned his place at the university and received under his care several pupils, and in the autumn of that year removed to Milton. Though this was a very pleasant change to him and his services were altogether acceptable to his employers, he felt constrained on account of some peculiar circumstances to relinquish it at the close of the year.

In April, 1836, Dr. Follen, having given up his comfortable establishment, had no longer any fixed home, and no employment was offered him. He went with his family to Stockbridge, where he took lodgings in the midst of some kind friends in the hope of being

able to prosecute certain literary enterprises which he had projected. In June he made a visit to Niagara Falls, and proceeded thence to Chicago, where he addressed a company of Unitarians and was instrumental in arranging for the establishment of a new church.

Soon after his return to Stockbridge he received an invitation to preach two Sundays for the First Unitarian Society in New York; and, having complied with this request, he was asked to remain longer, with an understanding that his services would be desired at least for the ensuing winter. Having received ordination in Boston, he returned to New York, where he came under an engagement to preach for the next six months; and at the end of that time his engagement was renewed for one year. But between the close of the first and the commencement of the second engagement, he spent a few weeks in supplying the Unitarian church in Washington by particular request of Judge Cranch, and his services here were received with great favor. He remained in New York until May, 1838, when he took leave of the church with which he had been temporarily connected, chiefly on account of the opposition to him which had been excited by his intense devotion to the cause of anti-slavery. He now returned to Boston, and took lodgings at Milton, intending to devote his whole time to his "Psychology," a favorite work which was then in progress.

Dr. Follen had resolved on visiting his friends in Switzerland; for he had received satisfactory assurances that he might do this with safety, though it was thought that it would be perilous for him to attempt to visit Germany. But he was prevented from carrying out his purpose by an urgent request from the society in East Lexington, which he had been instrumental in gathering, to come and take charge of their

religious concerns for six months or a year. The appeal to him was so earnest that he knew not how to deny it; and, therefore, he reluctantly consented to postpone his transatlantic visit, and took up his residence at East Lexington, where his labors were highly acceptable and he was instrumental in the erection of a small church since called by his name. Just before the church was to be dedicated, he had occasion to go to New York to deliver several lectures. With his dedication sermon only partially prepared, he embarked in the steamer "Lexington" on the 13th of January for Boston. The steamer, before she had half made her passage, took fire, and large numbers, among whom was Dr. Follen, perished. He left a widow and one child.

"The following," wrote the Rev. George F. Simmons, "are some of my memories of Dr. Follen. I first knew him as a teacher in the Boston Gymnasium. In the various calisthenic exercises he was something of an adept; and he all his life retained great muscular vigor, and would lay his hand on the rail of a fence and leap over it with an agility and ease which surprised those unaccustomed to this bodily energy in scholars.

"In the pulpit a certain foreign accent and slowness of enunciation rendered his delivery less agreeable, but he had acquired a great command of the language, and his pronunciation was surprisingly correct. In public discourse he was distinguished by a certain fervent simplicity, a kind of boyhood of mind, which he ever retained. He was also distinguished by a poetic reverence which is characteristic of the preachers of his native land, which showed itself still more in the tones of his voice than in his language. His enthusiasm, which was large, never seemed to find full vent in the pulpit. His treatment of a subject might

sometimes be esteemed commonplace. He rarely stirred the deepest sensibilities of his audience. His preaching was usually neither pungent nor commanding. But there was a persuasive gentleness and sincerity of tone, a fairness and a candor in argument, and a maturity of thought which gained the respect and affectionate assent of the hearer.

"Dr. Follen took a lively interest in the slavery question, and was an uncompromising and outspoken friend and member of the anti-slavery league. His zeal, however, never betrayed him into acerbity or intolerance. He was not made to be a bigot in any department of thought or action.

"Dr. Follen had the features and stature of the Suabian race. He was rather short, with a round and large head, set very closely on square shoulders, a large mouth which easily relaxed into a broad smile, eyes set very far apart, large and somewhat projecting, a great width at the temples, and a broad and retreating forehead, on which a little thin brown silken hair lay softly."

Miss Elizabeth P. Peabody has described his introduction to the Boston Unitarians as follows:—

"Dr. Follen came to Boston with letters to the Miss Cabot, who afterwards became his wife, from Miss Sedgwick, the authoress; and she proposed, when he called one evening, to take him with her to Dr. Channing's study, where were used to gather every Thursday evening the Sunday-school teachers of the congregation, to consider together the passages of the Gospels which were to form the subjects of their lessons to their classes on the ensuing Sunday. The teachers' meeting had been some years in existence, and in the course of time it had come to be the plan to converse upon some general subject after the special business of the meeting was over. It happened at

his time that for several successive evenings the subject had been the significance of the death of Christ, together with all its circumstances, especially the agony in the garden. In the course of the evening something had been said about the fact of men's dying for certain causes and from the inspiration of the passions merely. By and by Dr. Channing, looking around the room which was filled with people, observed Dr. Follen, quite hidden behind the rest, and said, with a desire to draw him out, if perchance there was anything in him worth saying, 'Dr. Follen, can you tell us what they say on this great subject in your country?' He was extremely modest, and his color deepened and mounted; but he immediately with great simplicity and earnestness of manner, in a speech worded with the greatest felicity of expression, proceeded to state the views of the death of Christ which made him a Christian. It was all exceedingly individual and impressive. The company sat quite entranced, as these passages of the deep inner life were so simply narrated; and, when he ended, there was a dead silence.

"Dr. Channing had been entirely absorbed, his countenance growing brighter at every word. He saw he had sprung a mine; for here was a man whose religion was not an inheritance nor an imitation nor a convention of society, but the covenant of a consciously finite being with God. From that moment was cemented a friendship that never had a shadow of misunderstanding fall upon it, but was a perfect mutual respect and tender love. I heard them talk together a great deal, as I usually spent my evenings with Dr. Channing; and I heard each of them speak of the other frequently, when they were apart. They were in union upon general principles, though they often took very different views of special subjects.

Dr. Channing was the most Germanic mind of the two, if we define the Germanic mind as that which believes that individualities are of depth immeasurable by reason. Dr. Follen tended towards sacrificing individualities to laws, and individuals to humanity. Still he was not in the least deficient himself in personal affections; and there is a series of beautiful articles upon the immortality of the human affections, which he published in the *Christian Examiner*. He sympathized very much with the glowing enthusiasm of youth and the fervors of an elevated devotion, and was ardent as a lover of liberty, individual and national. His temperament was warm, but his temper was perfectly sweet, because his impulses were in harmony with his principles, and he was above all petty personal passions and interests absolutely."

Dr. Sprague's article was based on the memoir of Dr. Follen by his widow, published in 1844. Dr. Follen's Works were also collected by Mrs. Follen, and published in five volumes in 1841.

WILLIAM HUNT WHITE

1798–1853

William Hunt White was born in Lancaster, Mass., February 4, 1798. His parents were rich in piety, but not in worldly goods. His father, Deacon Joseph White, and his ancestors for three or four generations lived on the same homestead, and were successively deacons in the same church. His mother was Rebecca Hoar, sister to the father of the Hon. Samuel Hoar, of Concord. His father died July 1, 1806, aged fifty-five, leaving a widow and eight children, with little for their support besides his good name. His intelligent and affectionate mother lived to see him settled in the ministry, and died March 28, 1828, aged sixty-six.

When nine or ten years of age, he was sent to Westminster to live with his mother's brother, where he remained working on the farm till he was twenty-one years old.

At the age of twenty-one he had received only a common school education, and his pecuniary resources were limited to one hundred dollars, yet he resolved to obtain a college education and to devote himself to the ministry. He found means of prosecuting his studies under that able and faithful teacher, the Rev. Dr. Stearns, of Lincoln.

A companion of his at that time has represented that he had then three commanding objects in view; namely, to obtain a liberal education, to be settled in the ministry at Littleton, and to win a daughter of his predecessor, the Rev. Edmond Foster.* In each of

* Edmond Foster was born in North Reading (then called Wood End) on the 18th of April, 1752. Being left an orphan at the age

these particulars his desires were realized. After completing his preparatory studies, he entered Brown University, and graduated with honor in 1824.

Shortly after his graduation Mr. White entered the Harvard Divinity School, where he completed his theological course in 1827. His first efforts in the pulpit were received with marked favor, and each of the two parishes (namely, Kingston and Littleton) in which he preached as a candidate invited him to become its pastor. He accepted the call from Littleton, and was ordained there on the 2d of January, 1828, the Rev. Dr. Thayer, of Lancaster, preaching the ordination sermon. The religious controversy which divided so many towns in New England had, up to this time, had little influence on Littleton; and Mr. White, being a great lover of peace, studiously endeavored to keep out all elements of strife from among his people. In this he was very successful until the year 1840, when Mr. Miller, the founder of the sect called "Latter Day Saints," established his head-

of seven years, his education was acquired altogether by his own exertions. He was graduated at Yale College in 1778; and, having pursued his theological studies under the direction of the Rev. Dr. Fobes, of Raynham, and afterwards under the Rev. Dr. Stearns, of Lincoln, he was licensed to preach, and on the 17th of January, 1781, was ordained and installed pastor of the church and town of Littleton, where he continued till his death, which occurred on the 28th of March, 1826, in his seventy-fourth year. On the day of the battle of Concord he was at home on a vacation; and, having heard of the movement of the British, he and several other young men shouldered their guns, and hastened to the scene of conflict. He represented the town in which he lived in the State legislature in 1810, 1811, and 1812, and was a member of the Senate for two or three years afterwards. He was also a member of the Convention for Revising the State Constitution in 1820. His salary being small, he labored on a farm and taught a school for many years. On the 29th of October, 1783, he was married to a daughter of the Rev. William Lawrence, and had by this marriage thirteen children, ten of whom arrived at mature

quarters in that town, which was the signal for an almost universal excitement. The result was that in the space of one year four new churches, including one built by Mr. White's society, were erected in Littleton, a town containing less than one thousand inhabitants. Mr. White's congregation was still respectable for numbers, and among those who composed it there were an unusual proportion of men of weight and influence. He did not waste his energies on what he regarded errors, but preached earnestly the truth which he believed was fitted to dissipate them. Only four families left his society during the excitement. The whole number admitted to his church during his ministry was one hundred and eleven.

Mr. White was frequently in ministerial councils, and assisted at the ordination and installation of about thirty ministers. The Middlesex North Unitarian Association was formed at his house, and principally through his influence. He was an active member of the Temperance Society, and an earnest advocate of

age. Three of his sons were commissioned officers in the War of 1812–1815; and one has been a representative in Congress from Virginia, where he bought a plantation, sold a part of it, and cultivated the remainder by free labor. Mr. Foster was married a second time, on the 23d of January, 1816, to Joanna Leary, of Lincoln, but had no children by this marriage. He was a man of great courage and strong powers of both body and mind, which he retained in an unusual degree till the close of life. He was much respected in the region in which he lived, both as a divine and a civilian. He is understood to have been, in his theological views, anti-Calvinistic and Unitarian. He published: A Sermon at the Ordination of Jonathan Osgood; A Sermon on the Death of Josiah Hartwell at Littleton, 1793; A Discourse at Westford before the Middlesex Martial Band, 1808; The Massachusetts Election Sermon, 1812; A Sermon at Littleton on the Death of Deacon Daniel Kimball, 1813; A Sermon at Littleton on the Completion of a Century from the Incorporation of the Town, 1815; and A Thanksgiving Sermon at Littleton for the Restoration of Peace, 1815.

its cause and of the other great reforms of the day. He was a trustee of the Westford Academy. His ministrations were all characterized by great simplicity. He preached from his inmost heart. His sermons—to use an expression of the younger Dr. Ware—"had the power of sympathy and the clearness of knowledge." Hence he was always listened to with interest both at home and abroad, and no minister was more heartily welcomed in any of the neighboring pulpits.

Mr. White's religious opinions were formed from a careful study of the Scriptures. While he was fully convinced of the absolute unity of God, he always spoke of Jesus Christ in a manner that implied that he was to him more than what a mere man could be. The Rev. Charles Robinson, a former minister of the adjoining town of Groton, for many years his contemporary, thus speaks of him: "He was a diligent student of the Bible, reading it not so much with the eye of the critic as with the insight of the devout and experienced Christian, and reading it that he might draw therefrom wherewithal to nourish his own inward life and minister to the spiritual necessities of others. But that which, more than anything else perhaps, marked and distinguished our brother as a preacher was the tone of deep solemnity, the unaffected earnestness, the spiritual glow and unction that characterized his ministrations. He was always direct and impressive, addressing himself not so much to the intellect or imagination of his hearers as to their consciences. His theme, he felt, was divine, needing no rhetorical flourishes, no elaborate graces of style, to set it forth. Speaking from the fulness of an earnest and loving heart, he spoke to the hearts of his auditors, and sent them away not to talk of the fine sermon they had heard, but to think of their sins and duties and dangers and needs."

Mr. White was very faithful in his pastoral duties.

In a New Year's sermon he said, "I have averaged two, three, and four calls annually in your families." The Rev. Barzillai Frost in an obituary notice of him, published in the *Christian Register* in 1853, renders the following testimony to his fidelity: "These" (referring to the calls which he made upon his people) "were not fashionable calls, we are sure. They were calls of the man of God, and the most frequent where they were most wanted; and he brought not only spiritual comfort, but material aid. We learn from the best authority that he would give the last cent to the needy; and, although his means were small, his charities were large. . . . His Sunday-school was his pride and his joy. For about twelve years" (before his decease) "a large portion of the adult congregation had formed themselves into a class to carry on their religious inquiries and improvement. In the absence of their pastor they chose from their number a class-leader to conduct their exercises."

During more than a quarter of a century he was chairman of the School Committee, and he performed all the duties pertaining to his position with religious fidelity, and by his exertions the general tone of intelligence in the town was greatly elevated. In 1829 a lyceum was established, chiefly through his influence, of which he was president most of the time and an active supporter as long as he had power to aid it.

He died on the 25th of July, 1853. The sermon at his funeral was preached by the Rev. David Fosdick, who had supplied Mr. White's pulpit for several months previous to his death.

Mr. White was joined in marriage to Miss Sarah Bass Foster, daughter of the Rev. Edmond Foster, at Shirley, on the 12th of February, 1829. They had six children.

This sketch of Mr. White is abridged from a letter written to Dr. Sprague in 1864 by the Rev. Ephraim Abbot, of Westford.

ADIN BALLOU

1803–1890

Adin Ballou was born in Cumberland, R.I., on April 23, 1803, a descendant of Maturin Ballou who was associated with Roger Williams in the founding of Providence. Adin's father was an industrious farmer who brought up his son after the manner of the average farmer's boy of the time. His desire for an education was strong, but his early school privileges were scanty, and his father was too poor to send him to college.

When he was eleven years old, a great revival, or "reformation," as it was called, swept through the northern portion of Rhode Island, and most of his family united with a newly organized church in the "Christian Connection," of which his father became a deacon.

This event roused serious thought and deep interest in the boy, who after a season himself united with the church through the established form of baptism by immersion. After the first excitement was over, he realized that the experience was no part of true religion, but it was only the beginning of a new life which would involve many conflicts before the spiritual nature should be complete master of his life. Yet he continued his interest in religious things, and by quiet thought and vigorous self-discipline developed and strengthened the higher qualities of character.

When about eighteen years old, an experience came to him which was the turning-point in his life. He seemed to see in the night a vision of his brother who had died five years before and who commanded him to preach the gospel. Deeply impressed with the conviction

that this was a call from God, a few months afterward he announced in public meeting that on the following Sunday he would preach in that place. He did so, speaking mostly by inward impulse and with little preparation and so successfully that numerous invitations came to him at once to speak in other places. Thus he began without training or license a ministry which was to prove long and fruitful.

In September, 1821, he was ordained by the Connecticut Christian Conference, and continued preaching for a year or more in the vicinity of his home.

Soon, however, a radical change took place in his theological views. Coming in contact with Universalism and studying the subject with a view to controverting it, he found himself in the end forced to accept the doctrine of final restoration. This stand caused his excommunication from the church to which he belonged and his deposition from the ministry. He was welcomed by the Universalists, and on December 10, 1823, at Milford, Mass., was ordained as a Christian minister and shortly afterward installed over the society in that place.

Mr. Ballou proved an interesting preacher, and in 1827 was called to the Prince Street Universalist Society in New York City. He accepted and removed thither, entering on his work with great zeal. Here in addition to his regular work he established a semi-monthly magazine, the *Dialogical Instructor*. The hoped-for results did not come, however, and before the end of a year he resumed his labors at Milford.

Owing to a difference of views in regard to future retribution, Mr. Ballou found himself out of sympathy with most Universalists, and, withdrawing from his church in Milford in 1831 was settled over the First Church and Society in Mendon by a council of Restorationists and Unitarian ministers.

Mr. Ballou was profoundly interested in the humanitarian movement that about this time began to spread over the country. He labored ardently for the temperance reform and for the anti-slavery cause, becoming prominent as an abolitionist and afterward active in the various philanthropic causes that occupied the attention of the progressive minds of his time.

It was under the inspiration of his love of humanity and by the help of sympathetic friends that what is known as the Hopedale Community was established. This was an attempt to unite all special reforms and organize them into one general movement for putting an end to all human ills by placing society on a Christian basis. To the development of this embryonic kingdom of God he gave the best years of his life. Leaving his Mendon parish, he returned to a quiet valley in Milford with a few like-minded men and women, and toiled with hand and brain to make his ideas a success. He preached, wrote, lectured, and travelled far and wide. He published a large volume, "Practical Christian Socialism," and many tracts developing his scheme. Like many similar experiments, the Hopedale Community only partially succeeded, and after fourteen years was abandoned.

After the Hopedale Community was disbanded in 1856, its religious interest became merged in the Hopedale Parish, which connected itself with the Worcester Conference of Unitarian and other Christian Churches, and Mr. Ballou was the regularly employed minister until advancing years led him to withdraw in 1880, at the age of seventy-seven. Occasional services occupied him, however, till the very end of life, his last sermon having been delivered in Hopedale, November 3, 1889. He enjoyed almost uninterrupted good health from childhood to old age, and his powers of mind retained their strength to the end. He passed away August 5, 1890.

Mr. Ballou will be remembered as a man of wide and sound learning, possessed of a logical mind and a strong love of truth, as one faithful to his convictions, of unquestioned integrity, of a genial disposition and a broad sympathy for all classes of people, and, finally, as possessed of a living faith in spiritual realities and an assurance of the possibility of a divine order of society, a veritable kingdom of heaven on earth.

Mr. Ballou's chief works are as follows:—

Practical Christian Socialism, 1854; History of Milford, 1882; History of the Ballous in America, 1888; Christian Non-resistance; Life of Adin Augustus Ballou; Spirit Manifestations; A Monitorial Guide; Primitive Christianity and its Corruptions; History of the Hopedale Community; Autobiography.

The material for this sketch is taken from the Memorial of Adin Ballou, Cambridge, 1890.

SYLVESTER JUDD

1813–1853

Sylvester Judd was born in Westhampton, Mass., July 23, 1813. He was a great-grandson of the Rev. Jonathan Judd, who was for upwards of sixty years pastor of the church in Southampton. His father was Sylvester Judd, a man of great personal worth and considerable intellectual culture, who was for some time editor of the Hampshire *Gazette*, a well-known paper published at Northampton. His mother was Apphia, daughter of Aaron Hall, of Norwich.

In the spring of 1822, when Sylvester was in his ninth year, his father moved to Northampton; and amidst the genial influences of that fine old town the faculties of the boy were developed.

In 1826 there was a revival of religion in Northampton, of which Sylvester believed himself, and was believed by others, to be a subject, but, though he manifested great fervor of spirit, he did not at that time make a public profession of religion. He remained at school for some time after this, and was desirous of going on with his preparation for college; but his father felt unable to indulge him in this wish. This was a great disappointment to him, and he became for a while restless and unhappy. After spending a few months with his grandfather in Westhampton, in the spring of 1829 he went to Greenfield to serve as a clerk in the store of an uncle. Not succeeding well, however, he returned home after about a year, and for some months made himself useful to his father in keeping books and settling accounts. But, as he found no prospect of permanent employment at

Northampton, he resolved on trying his hand once more as a clerk, and a place was procured for him in a dry-goods store in Hartford. Though he began with a full purpose to make himself master of the business, the experiment did not result any more favorably than the one at Greenfield; and after a short time his employer felt constrained to tell him that he would not answer his purpose. He now returned to Northampton, deeply chagrined, and ventured an earnest appeal to his father for his consent that he should go to college. His father, without at once giving him an affirmative answer, consented that he should spend the next winter at his grandfather's in Westhampton, and attend a private school taught by Dr. Wheeler, of that place. Here he resumed his studies with great zeal, and passed the winter both pleasantly and profitably. In the spring of 1831 he returned to Northampton, and about the first of June became a member of Hopkins Academy, Hadley, boarding at home, and walking to and from school six miles every day. Shortly after this he made a public profession of religion, and joined the Congregational church in Northampton. A revival of religion occurred in this church about the same time, into which young Judd entered with great zeal, insomuch that he performed the service of a voluntary missionary in going into the neighboring towns and holding meetings, in which he delivered the most earnest exhortations and did his utmost to extend the revival spirit.

In September, 1832, after studying at the Hopkins Academy a little more than a year, he was admitted to Yale College, and was a vigorous and successful student during his whole college life. In his Sophomore year he received the Berkleian prize for Latin composition, and in both his Sophomore and Junior years the prize for English composition. He grad-

uated in September, 1836, with one of the highest honors of his class,—an English oration. Notwithstanding his great efforts at economy and the aid received from some of his friends, he found himself somewhat in debt when he graduated.

Shortly after he graduated, with a view to paying these debts, he took charge of a private school in Templeton, Mass. Here he found serious difficulties existing between the Calvinistic and Unitarian societies; and, though he was considered by the orthodox as committed to their interests, he felt that his convictions were rather with the latter. About the time of his leaving college he was invited to a professorship in Miami College, Ohio. In a letter to his brother, dated Templeton, March 24, 1837, he gives the reason for declining that invitation, and in doing so presents a striking picture of the state of his own mind at that period. He writes as follows:—

I am desirous to explain a little relative to my declining the offer to go to the West. I did not come to my decision without the most deliberate and prayerful consideration; and the disappointment to my friends could not have exceeded the pain in my own feelings. The amount of my objection to taking the proposed situation may be contained in a word. I was not willing to be placed under those restrictions in religious thought and feeling which would necessarily be imposed upon me in the contemplated circumstances.

Too long has the world groaned under the bondage of superstition, intolerance, and bigotry. I am not going to enter upon a crusade against mankind; but I cannot, I dare not, lend my influence to bind more closely the yoke, neither am I willing to yield myself to its thraldom. God made man, made you, made me, made all men, for high and noble ends. He made us in his own image, to reflect his own glory before the eyes of the universe. A spiritual nature was given us, by which to mount up, as on eagles' wings, to an elevated existence, to an assimilation with the Deity. We dash in pieces our heavenly image; we sink from our high estate; we become the slaves of one another. Yes, man is the most abject slave of his fellow-man. He dare not think for himself, he dare not speak or act for himself, and, more than this, becomes the slave of himself.

An unnatural sense of right and wrong causes him to tremble at his own footsteps and startle at his own breath. Delusions that settle like the pall of death upon the soul have come down from many generations. Their antiquity gives them authority, and the assumed sanction of Deity begets for them reverence. None dare question their truth, or, if he doubt, he is condemned if he speak. I boast of no superior penetration; but there are some things so plain that he who runs may read. I can claim no superior boldness; but, if I have not courage enough to attack the absurdities of others, I am sure I have too much obstinacy to be led by their perversions. Away with faint-heartedness! Let the cry of heresy come. Let persecution come. Only let *truth*, God's own truth, prevail.

These considerations have long been pressing upon me: at times they have made me wretched. Convictions were overwhelming me, but I would not yield to them, and then came the struggle. I thought of what my friends would think, and then came a deeper agony. Oh, yes, that I must disappoint the expectations of my dearest friends! This has been my bitterest anguish. But God has sustained me in my resolutions, and I trust He will aid me in the execution. Feeling and thinking thus, you see I could not become connected with an Old School Presbyterian college in Ohio. May I never repent my decision!

Mr. Judd felt so much embarrassed by the circumstances in which he found himself at Templeton that in the spring of 1837 he resigned the situation and returned to Northampton, prepared to avow the change which had taken place in his views of Christian doctrine. He wrote a somewhat extended account of the process by which this change had been effected, under the title "Cardiagraphy," designed especially for the use of his immediate family and friends, who were greatly distressed at the idea of his becoming a Unitarian; and this exposition seems to have had the effect not of changing their views, but of softening their feelings at least into a kindly forbearance. Having resolved to enter the Unitarian ministry, he went to Cambridge in the fall of 1837, and became a student in the Divinity School.

Though he was now surrounded with those whose

views of Christianity harmonized with his own, he did not find the atmosphere altogether congenial. He found much less of fervor than he had been accustomed to, and less than he desired. He was instrumental in establishing meetings for prayer among his fellow-students, and was distinguished for the readiness with which he bore his part in these exercises. In his Journal, February 23, 1838, he writes of them: "These are delightful seasons. We seem to get each night a little nearer to Heaven." In his second year he communicated to the *Christian Register* a series of letters upon the change of his religious views, which were soon published as a tract, under the title, "A Young Man's Account of his Conversion from Calvinism."

On the 6th of July, 1840, a few weeks before closing his course at the Divinity School, Mr. Judd was engaged to supply the pulpit of the Unitarian church in Augusta, Me., for six weeks. He preached his first sermon there on the morning of the 26th of the same month, and soon received a call to become the pastor. On the 1st of October he received ordination, and on the next Sunday morning he preached on the text, "Woe is unto me, if I preach not the gospel!"

On the 31st of August, 1841, Mr. Judd was married to Jane E., daughter of the Hon. Reuel Williams, of Augusta, a member of the United States Senate from Maine. He became the father of three children.

In the year 1842 Mr. Judd gave a course of monthly lectures on subjects of general interest on Sunday evenings. The third lecture was "A Moral Review of the Revolutionary War, or Some of the Evils of that Event Considered." In detailing the evils involved in the contest, he was understood by many to criticise Washington and other heroes of the Revolution. Many of the members of the State legislature were in his audience, and most of them were greatly

displeased. Mr. Judd had been invited, in common with the other clergymen of Augusta and Hallowell, to officiate in turn as chaplain of both Houses; but on the next morning after hearing this lecture the legislature passed a resolution excusing Mr. Judd from any longer performing this service. He was greatly surprised at the construction that was placed on what he had delivered, and was led in self-defence to publish the lecture, with a long list of references as authority for his statements. At the next session of the legislature the question whether the invitation to Mr. Judd to act as chaplain should be renewed was brought up, but was finally decided in the negative.

In 1847, while the War with Mexico was going forward, Mr. Judd's mind was much affected by its attendant evils. When Thanksgiving Day came, so deeply was he impressed with the horror of this war that, instead of calling to remembrance the testimonies of the divine goodness, his prayer was the pouring forth of confessions of national guilt and deprecations of deserved punishment. When the time for the sermon came, he rose, and opened the Bible at the Book of Lamentations, and read the moanings of the old prophet over the sins and desolation of his beloved country; and, having done this, he dismissed the congregation. He also omitted to read the governor's proclamation on the ground that it laid, as he thought, an authorized command upon clergymen as to what they should preach in their own pulpits. His course on this occasion was variously estimated by different people, some putting it to the account of affectation and some to that of eccentricity, while those who knew him best felt assured that it was a matter of conscientious conviction.

In the autumn of 1852 Mr. Judd attended the Unitarian Convention at Baltimore, in the hope of secur-

ing a discussion of certain favorite ideas of his, especially the bringing of all, parents and children, to the ordinance of the Lord's Supper. In this, however, he was somewhat disappointed, though he consoled himself with the thought that the subjects were fairly introduced, and would receive due attention the next year. Meanwhile he was laboring, to the extent of his ability, to bring his own congregation to the practical adoption of the views to which he attached so much importance. His energies were brought to a sudden close by his death on January 26, 1853, in his fortieth year.

His funeral was attended the next Sunday morning, and the services conducted with great appropriateness and pathos by the Rev. Mr. Waterston.

The following description was written by the Rev. Thomas E. Pitkin, his college mate:—

"Mr. Judd's personal appearance was decidedly attractive. He was of about the middle height, well proportioned, with light hair, a florid complexion, and altogether an expressive countenance. He was uncommonly neat in his dress, without anything, however, approaching the fop or the dandy. His manners were simple and natural, though indicative of what he actually possessed,—a highly nervous temperament.

"Mr. Judd was not a man who would be likely to pass unnoticed in the crowd. I could not describe him intellectually better than by saying that he was a man of genius. His mind seemed ill at home in a beaten track. His imagination was lively and brilliant, and would throw off splendid imagery with little or no apparent effort. The productions of his pen, after he had reached a greater maturity, had the same graceful facility of thought, the same exuberant fancy, the same striking and eccentric habit of mind, impressed

upon them of which we witnessed the earlier manifestations in college."

Mr. Judd published: Margaret: A Tale of the Real and Ideal, 12mo, 1845; Philo, an Evangeliad, a didactic poem, in blank verse, 1850; Richard Edney, a romance, 1850. Besides the lecture on the Revolutionary War, already referred to, he published in pamphlet form a sermon entitled "The True Dignity of Politics" (by request of the legislature of the State), 1850; and an oration on Heroism, delivered at Augusta on the Fourth of July of the same year. A volume entitled "The Church, in a Series of Discourses," was published posthumously in 1854; and his Life, by Mrs. Arethusa Hall, was published the same year.

Dr. Sprague's article on Mr. Judd, here condensed, was derived from the memoir by Mrs. Hall.

DATE DUE

SEP 1 — 1994

NOV 01 1994

GAYLORD PRINTED IN U.S.A.

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500
All items are subject to recall

V.2

GTU Library
3 2400 00325 4053